

T H E  
L I T E R A R Y A N D B I O G R A P H I C A L  
M A G A Z I N E,  
A N D  
B R I T I S H R E V I E W,

For D E C E M B E R, 1793.

M E M O I R S O F F R A N C I S A T T E R B U R Y.

WITH AN ELEGANT HEAD.

**F**RANCIS ATTERBURY, of the Reformation. During his  
bishop of Rochester, in the stay in the university, he is generally  
reigns of Queen Anne and King thought to have borne no incon-  
George I. was born the 6th of siderable part in the famous con-  
March 1662, at Middleton, or Mil- troversy, between Dr. Bentley, and  
ton Keynes, near Newport-Pagnel, the Honourable Mr. Charles Boyle  
in Buckinghamshire. He had his (afterwards Earl of Orrery), con-  
education in grammar learning at cerning the genuineness of Phala-  
Westminster-school; and from ris's Epistles; though Mr. Atter-  
thence, in 1680, was elected a bury's name was not made use of  
student of Christ-Church college in on that occasion. At what time he  
Oxford; where he soon distinguish- entered into holy orders, is not  
ed himself for the politeness of his certainly known: but, in 1693,  
wit and learning; and gave early upon the death of his father, he  
proofs of his poetical talents, in a made application to the Earl of  
Latin version of Mr. Dryden's Ab- Nottingham, to succeed in the rec-  
salom and Achitophel, an epigram tory of Milton, which he then  
on a Lady's Fan, and a translation called the height of his ambition  
of two Odes of Horace. He took and wishes, as being the place of  
the degree of bachelor of arts, his birth. But, being disappointed  
June 13, 1684; and that of master in his expectation of this prefer-  
April 20, 1687. This year, he made ment, and long since tired of a  
his first essay in controversial writing, college life, Mr. Atterbury resolved  
in a piece, entitled, An Answer to to quit the university, and produce  
some Considerations on the Spirit himself on a more active scene; and  
of Martin Luther, and the Original accordingly, making London his  
Vol. XI. residence

residence, he soon distinguished himself in such a manner, that he was appointed one of the chaplains in ordinary to King William and Queen Mary, and was elected preacher at Bridewell, and lecturer of St. Bride's. In 1694, our young divine preached a remarkable sermon at Bridewell chapel, before the governors of that and Bethlehem hospital, on the power of charity to cover sin; to which Mr. Benjamin Hoadly (since Bishop of Winchester) published some exceptions. The same year he was warmly attacked for his sermon, preached before the queen at Whitehall, entitled, the Scornor incapable of True Wisdom.

But the largest field of controversy, in which he ever engaged, was that which opened itself in the year 1700, and continued four years, between him, Dr. Wake (afterwards Archbishop of Canterbury), and others, concerning the rights, powers, and privileges of convocations: in whatever the truth of the question may be supposed to lie, he displayed so much learning and ingenuity, as well as zeal for the interests of his order, that the lower house of convocation returned him their thanks, and the university of Oxford complimented him with the degree of doctor in divinity. January 29, 1700, he was installed archdeacon of Totness, being promoted to that dignity by Sir Jonathan Trelawny, then bishop of Exeter. The same year he was engaged with some other learned divines, in revising an intended edition of the Greek Testament, with Greek Scholia, collected chiefly from the Fathers, by Mr. Archdeacon Gregory. Upon the accession of Queen Anne, in 1702, Dr. Atterbury was appointed one of her majesty's chaplains in ordinary; and, in October 1704, he was advanced to the deanery of Carlisle. About two years after this, he was engaged in a dispute with Mr. Hoadly, concerning the advantages of virtue with regard to the present life, occasioned by his sermon, preached on the 30th of August,

1706, at the funeral of Mr. Thomas Bennet, a bookseller. In 1707, Sir Jonathan Trelawny, then bishop of Exeter, appointed him one of the canons residentiaries of that church; and, in 1709, Sir John Trevor, a great discerner of men and their abilities, was so struck with his fame, and charmed with his eloquence, that he made him preacher of the Rolls-chapel. This year he was engaged in a fresh dispute with Mr. Hoadly, concerning passive obedience, occasioned by his Latin sermon, entitled, "Concio ad Clerum Londinensem habita in Ecclesia S. Elphegi." In 1710, came on the famous trial of Dr. Sacheverell, whose remarkable speech on that occasion was generally supposed to have been drawn up by our author, in conjunction with Dr. Smalridge and Dr. Friend. The same year Dr. Atterbury was unanimously chosen prolocutor of the lower house of convocation, and had the chief management of affairs in that house. On the 11th of May, 1711, he was appointed, by the convocation, one of the committee for comparing Mr. Whiston's doctrines with those of the church of England; and, in June following, he had the chief hand in drawing up a representation of the present state of religion. In 1712, Dr. Atterbury was made dean of Christ-Church, notwithstanding the strong interest and warm applications of several great men in behalf of his competitor Dr. Smalridge. The next year saw him at the top of his preferment, as well as of his reputation: for, in the beginning of June 1713, the queen at the recommendation of the Earl of Oxford, advanced him to the bishopric of Rochester, and deanery of Westminster; and he was consecrated at Lambeth the 4th of July following.

It is said, he had in view the primacy of all England, and that his credit with the queen and ministry was so considerable, and his schemes so well laid, as probably to have carried

it, upon a vacancy, had not her majesty's death, in August 1714, prevented him. At the beginning of the succeeding reign, his tide of prosperity began to turn; and he received a sensible mortification presently, after the coronation of King George I. when, upon his offering to present his majesty (with a view, no doubt, of standing better in his favour) with the chair of state and royal canopy, his own perquisites as dean of Westminster, the offer was rejected, not without some evident marks of dislike to his person. During the rebellion in Scotland, which broke out in the first year of this reign, Bishop Atterbury gave an instance of his growing disaffection to the established government, in refusing to sign the declaration of the bishops. Besides which, he constantly opposed the measures of the court in the House of Lords, and drew up some of the most violent protests with his own hand. Thus he went on, till the year 1722, when, the government having reason to suspect him of being concerned in a plot in favour of the pretender, he was accordingly apprehended, on the 24th of August, and committed prisoner to the Tower. This commitment of a bishop, upon a suspicion of high treason, as it was a thing rarely practised since the reformation, so it occasioned various speculations among the people. On the 23d of March, 1722-3, a bill was brought into the House of Commons, for inflicting certain pains and penalties on Francis Lord Bishop of Rochester; a copy of which was sent to him, with notice that he had liberty of counsel and solicitors for making his defence. Under these circumstances, the bishop applied, by petition, to the House of Lords, for their direction and advice, as to his conduct in this conjuncture; and, on the 4th of April, he acquainted the speaker of the House of Commons, by a letter, that he was determined

to give that house no trouble, in relation to the bill depending therein; but should be ready to make his defence against it, when it should be argued in another house, of which he had the honour to be a member. On the 9th, the bill passed the House of Commons, and was the same day sent up to the House of Lords for their concurrence. On the 6th of May, being the day appointed by the lords for the first reading of the bill, Bishop Atterbury was brought to Westminster, to make his defence. The counsel for the bishop were, Sir Constantine Phipps, and William Wynne, Esq. for the king, Mr. Reeve and Mr. Wearg. The proceedings continued above a week; and on Saturday May the 11th, the bishop was permitted to plead for himself; which he did in a very eloquent speech. On Monday the 13th, he was carried, to hear the reply of the king's counsel to his defence. On the 15th, the bill was read the third time; and, after a very long and warm debate, passed on the 16th, by a majority of eighty-three to forty-three. On the 27th, the king came to the house, and confirmed it by his royal assent. It is said, his majesty passed this bill with some regret, being much concerned, as he expressed it, that there should be just cause of dooming to perpetual banishment a bishop of the church of England, and a man of such eminent parts and learning. To alleviate however, in some measure, the severity of this sentence, the bishop's daughter, Mrs. Morrice, was permitted to attend her father in his travels; and his son-in-law, Mr. Morrice, by virtue of his majesty's sign manual, had leave to correspond with him. On the 18th of June, 1723, this eminent prelate, having the day before taken leave of his friends, who, from the time of passing the bill against him, to the day of his departure, had

free access to him in the tower, embarked on board the Aldborough man of war, and landed the Friday following at Calais. From thence he went to Brussels; and afterwards to Paris, where he resided till his death, softening the rigours of his exile by study, and conversation with learned men; and by a constant epistolary correspondence with the most eminent scholars, particularly with M. Thiriot, an ingenious French gentleman, for whom he had a great esteem, and who has obliged the public with some of the bishop's original letters, which are chiefly Critiques on several French authors. Bishop Atterbury died at Paris the 15th of February, 1731. His body was brought over to England, and interred the 12th of May following, in Westminster Abbey. Some time before his death, he published a vindication of himself, Bishop Smal-

ridge, and Dr. Alrich, from a charge, brought against them by Mr. Oldmixon, of having altered and interpolated the copy of Lord Clarendon's history of the rebellion. Bishop Atterbury's sermons are extant in four volumes in octavo: those contained in the two first were published by himself, and dedicated to his great patron Sir Jonathan Trelawny, bishop of Winchester; those in the two last were published after his death, by Dr. Thomas Moore, his lordship's chaplain. His epistolary correspondence with Mr. Pope is extant in the collection of that poet's letters. As to Bishop Atterbury's character, however the moral and political part of it may have been differently represented by the opposite parties, it is universally agreed, that he was a man of great learning and uncommon abilities, a fine writer, and a most excellent preacher.

#### ON THE DESTRUCTION OF BOOKS.

*From Curicities of Literature.*

**I**T is remarkable that conquerors, in the moment of victory, or in the unsparing devastation of their rage, have not been satisfied with destroying Men, but have even carried their vengeance to Books.

The Romans burnt the books of the Jews, of the Christians, and the philosophers; the Jews burnt the books of the Christians and the pagans; and the Christians burnt the books of the pagans and the Jews.

The greater part of the books of Origen, and the other heretics, were continually burnt by the orthodox party.

Cardinal Ximenes, at the taking of Grenada, condemned to the flames five thousand alcorans.

The puritans burnt every thing they found which bore the vestige of popish origin. We have on record many curious accounts of their holy depredations, of their maiming images, and erasing pictures. Cromwell zealously set fire to the library at Oxford, which was the most curious in Europe.

The most violent persecution which ever the republic of letters has undergone, is that of the Caliph Omar. After having it proclaimed throughout the kingdom, that the alcoran contained every thing that was useful to believe and to know, he caused to be gathered together whatever books could be found in his wide realms, and distributed them to the owners of the baths, to be used in heating their stoves; and it is said that they employed no other materials for this purpose during a period of six months.

At the death of the learned Peiresc, a chamber in his house, filled with letters from the most eminent scholars of the age, was discovered. Such was the disposition of his niece, who inherited his estates, that, although repeatedly entreated to permit them to be published, she preferred employing them to other purposes; and it was her singular pleasure to regale herself occasionally with burning these learned epistles, to save the expence of firing.

B. O.

## BIOGRAPHIANA;

OR, ANECDOTES OF ILLUSTRIOUS PERSONS.

## NUMBER XXI.

*Cardinal ALBERONI,*

**W**AS the son of a gentleman near Parma, and when a boy, officiated as bell-ringer, and attended upon the parish church of his village. The rector finding him a shrewd boy, taught him Latin; and Alberoni afterwards took orders, and had a small living, on which he resided, little thinking of the great fortune that was one day to await him. M. Compiston, a Frenchman of Selbert, secretary to the Duke of Vendôme, who commanded Louis the Fourteenth's armies in Italy, was robbed and stripped of his cloaths, and all the money that he had, by some ruffians, near Alberoni's village. Alberoni hearing of his misfortune, took him into his house, furnished him with cloaths, and gave him as much money as he could spare for his travelling expences. Compiston, no less impressed with his strength of understanding, than with the warmth of his benevolence, took him to the head-quarters, and presented him to his general as a man to whom he had very great obligations. M. de Vendôme finding Alberoni to be a man of parts, gave him a little commission under him, and took him with him to Spain. By degrees he obtained the marshal's confidence, and proposed the daughter of his sovereign, the Duke of Parma, to him, as a fit match for the king of Spain. Alberoni's proposal was attended to, and the princess became queen of Spain. To good men a kind action is never lost. The following anecdote is an additional proof of the truth of this opinion. An English gentleman, when he was at — Hall, in Oxford, as a gentleman commoner, was very kind to a worthy young man, whose circumstances obliged him to be a servitor of the same college.

The servitor taking orders, had some preferment in America given him by his friend's recommendation. On the breaking out of the unfortunate war between this and that country, he was accidentally informed that the estate of the person to whom he was so much obliged was in danger of being confiscated, as being supposed to belong to a British subject. On hearing this, he took horse immediately, and rode to the place where the assembly for the discussion of the point was to be held, and proved to the satisfaction of the members, that his friend was not a British subject. The estate by his exertion was saved, and he had the satisfaction of being able so essentially to serve a person to whose kindness he had been so greatly indebted. Alberoni made an attempt to get the little republic of San Marino for his sovereign the pope, when he was legate of Romagna. A day was fixed for surrendering up the town and territory to Alberoni; he came to San Marino, and was received in the great church to hear high mass, previous to the ceremony of the surrender. The mass unluckily began as usual with the word *libertas*. This magical word had such an effect upon the audience, who were surrounding the cardinal, that they fell upon him and his suite, and drove them out of the territory of San Marino with the greatest violence. Alberoni died at a very advanced aged at Rome. The account of him, by Rousseau, is a very jejune and trifling performance. His political testament is a forgery of Father Herbert's.

BOILEAU,

Having once told a lie to Louis XIV. respecting the time of his birth, that he was born the same year

year in which his majesty began to reign, that he might sing his victories, was obliged, in honour, as he probably thought, to persist in it. Next to the abstaining from ill, the confession of it, perhaps, is the greatest effort of virtue. Yet how few persons can bring themselves to say, either that they have done ill, or that they have been mistaken. Very few persons will have the magnanimity to say with De Retz, "When I was young, people thought me violent and disobedient enough; but I was indeed ten times more so than any one ever thought me." Boileau's father used to say of him, when he was a child, "Il est si bon qu'il ne dira j'amaï mal de personne."—"This poor child is so good-humoured, that I am sure he will never say any harm of any body." The causticity of his satires completely shew how the father was mistaken. The father of the celebrated Dr. Barrow used to say of that great man, when he was a boy, "I wish I was fairly rid of that child; I do not think that he will ever come to any good." Yet he was afterwards not only the most learned, but one of the most pious men that this country ever produced.

*Donna OLYMPIA.*

It was no bad pun of Pasquin's, when, during the papacy of her uncle, this fordid woman, by the permission of the pope, sold benefices and dignities.

Papa Noster Olympiam magis quam Olympum affectat.

*Abbe BORDELON.*

According to Dr. Johnson, the memoirs of Martinus Scriblerus were furnished from this Abbe's singular and curious book, *Les Imaginations de M. Ouffle*. The history of Ouffle is very well imagined, and very well told; and is curious from the *catalogue raisonnée* of books upon magic, that is given at the end of each chapter. It is the only good work that the Abbe wrote. His Hyp-

condre is beneath notice. He attempted a comedy, called the *Misgunist*, without a female character.

POMPONACIUS.

The epitaph that this extraordinary man made for himself, is as extraordinary as he himself was.

Hic sepultus jaceo.

Quare? Nescio, nec si tu scis aut nescis, curo.

Si vales, bené est, vivens valui.

Fortasse nunc valeo.

Si, aut non, dicere nequeo.

Dr. Priestley appears to have studied this author very diligently, particularly in those parts of his works that relate to the materiality of the human soul.

Pomponacius's works are scarce; they were printed at Venice, in 1525, in folio, with this title—*Petri Pomponatii Opera omnia Philosophica.*

HILDEBERT.

This celebrated archbishop of Tours, in the twelfth century, made the following epigram upon a hermaphrodite. It seems impossible to condense so great a variety of matter in a smaller space.

Cum mea me Genetrix gravidâ gestabat in alvo

Quid pareret, fertur consuluisse Deos.

Mas est, Phœbus ait. Mars fœmina, Junoque neutrum

Cumque forem natus, hermaphroditus eram.

Quarenti lethum. Dea sic ait. "Occidet armis"

Mars cruce, Phœbus aquis, Sors quoque rata fuit.

Arbor obumbrat aquas ascendo. Decidit enis

Quem tuleram. Casu labor & ipse super. Per nâlit ramis, caput encidit amne, tulique

Fœminavir neutrum; sumina, tela cruce.

FREDERIC II. *King of Prussia.*

Books, says Lord Bacon finely, cannot teach the use of books. This we see particularly exemplified in the letters of this great man, to those who in some respects were greater than him, had more learning, more science,

science, more wit, yet had not that good sense which a knowledge of the world only can give, and which, devoid of prejudice, sees every thing as it really is, and gives no way to prejudice either literary or moral. Voltaire had, in one of his little pieces, spoken slightly of that honour to humanity, Pascal, that great geometrician, no less than elegant writer. The king of Prussia, on reading it, wrote to Voltaire.

Potsdam, 1751.

"The article appears to me beautiful: there is only one part which I advise you to alter, because you therein ridicule Pascal, who has made use of the same figure. Remark also, if you please, that you cite Epicurus, Protagoras, &c. who lived quietly together in the same city. I believe we must not bring men of letters as instances of persons living friendly together.

"Remark also, the quarrels in the academy of sciences about Newton and Descartes, and in that of Berlin for or against Leibnitz. I am confident that Epicurus and Protagoras would have disputed together if they had lived in the same place; but I also believe that Cicero, Lucretius, and Horace, would have supped together in a friendly way. I ask pardon for the remarks which my ignorance prompts me to make. I am to you like Moliere's maid-servant, who, when she did not smile, induced the first comic writer in the universe to alter his pieces.

"FREDERIC."

The allusion is to one of the Penes of Pascal, which, according to the author of the Dictionnaire Historique,\* are fragments which he has given to the public under the title of Pascal; "but," says he, "in these precious remains we acknowledge that force of mind, that sublimity of genius, which always distinguish a great man."

\* Having mentioned the Dictionnaire Historique, I cannot avoid recommending the edition of it, in nine vols. octavo, 1789, Caen, as one of the most complete biographical compendium that was ever presented to the public. The articles in it, relative to French literature and French history, are universally good.

# PETRARCH.

Qui non palazzi non tiatro o loggie  
M'an lor vece un abete un saggio, un pino  
Tra l'erba verde el bel monte vicino  
Levan di terra al ciel nostr' intelletto.

Nor palace here, nor stately porch arise,  
With proud delight to strike the trav'ler's eyes,  
But in their stead, amidst the turf's bright green,  
Amidst the mountains that o'erhang the scene,  
The pine and beech their silent shade extend,  
And bid the mind from earth to heaven ascend.

These lines of Petrarch have been taken with singular propriety for the motto to some views in the neighbourhood of Llangollen, in North Wales, now publishing by subscription by an ingenious young artist, Mr. Wood.

# La Hire.

This *preux* and valliant chevalier of our Henry the Fifth's time, was suddenly called out to an engagement with the enemy, he had just time to make a general confession of his sins to his confessor, and to tell him that they were all of them very soldier-like ones. This being over, he spoke this short, but very expressive prayer. "Dieu je te prie, que tu fasses aujourd'hui pour la Hire autant que tu voudrais que la Hire fit pour toi s'il etoit Dieu & tu fusses la Hire." Socrates's prayer was nearly as concise—"May the gods give us what is profitable for us, though we do not pray to them for it; and may they keep back from us whatever may do us harm, even though we should entreat them for it." Juvenal says very finely,

Permites ipsis expendere munerebus, quod nostris  
Conveniat nobis, rebusque sit utili  
Carior est illis homo quam sibi.

SCRA.

## S C R A P I A N A.

## NUMBER VII.

URBAN the Eighth's verses on Bernini's famous statue of Apollo and Daphne are excellent.

Quisquis amans sequitur fugetivæ guadia  
forma  
Fronde manus implet, baccas vel corpet  
amores.

Whoe'er the charms of fleeting beauty woos,  
Insanity or ruin but pursues;  
His hands with unsubstantial leaves he fills,  
Or the dark berries baleful juice distills.

One admires this trait in the character of the Duc de Montmorenci, beheaded by Louis XIII. When he was offered a considerable sum of money that was taken from the Spaniards in some victory that he gained over them, he ordered it to be given to his soldiers; adding, "I am come here to gain honour, not money."

It is good, says Lord Bacon, not to try new experiments in states, except the necessity be urgent, or the utility evident, and to take good care that it be the desire of reformation that draws on the change, and not the *desire of change that pretends the reformation*. Further, all novelty, though perhaps it must not be rejected, yet ought ever to be held suspected.

Some one made this epitaph for Martin Luther:

Pestis eram vicius, monens ego mors tua  
papa.

O pope, I plagued thee to my latest breath,  
And when I'm dead, I shall surely cause  
thy death.

The papal power is not, however, yet extinct, but in a fair way of becoming so.

When the present pope went to Vienna to solicit the emperor Joseph, Pasquin said of him, "Le papa est andato a Vienna senza la gloria per vedere un huomo, qui non ha lo

credo." The *credo* and the *gloria* allude to two parts of the mass, the creed and the gloria in Excelsis.

Solomon says wisely, the beginning of strife is as the letting out of waters; no one can tell the quantity that may be let loose: so in political and religious revolutions. Luther, when first he opposed the pope, attacked merely the sale of indulgences, not the power of the pope to grant them. Whoever, said he, denies the power of the pope to grant indulgences, let him be accursed. On his proceeding, however, in the quarrel, he very soon denied the pope the power that he had before allowed him.

The name of *equality* truly understood, says that acute politician, Guicciardini, is one of the most just and useful things in the world; but then it must be taken in a geometrical sense and proportion. For as in matters of tax and imposition, the best levy is not by the pole, but according to every particular person's ability; and as in conferring offices and dignities, the best choice is according to every man's talents and capacity for the place; so in the deliberation of state affairs, and in the decision of doubts of consequence, the soundest judgment should have the greatest weight; and opinions should be taken not by number, but the excellence of them. In democracies, adds he, plurality of voices have more power than the strongest or the best grounded reasons; and therefore, says he, this form of government cannot be so good as that in which fewer persons have the government. The mass of the people cannot govern themselves; they must always follow the opinion of a person more wise, or more artful than themselves. Aristotle says of them,

Il volgo ignorante ogni un riprende.  
From want of knowledge, and from want  
of shame,  
Each man by turns the foolish vulgar blame.

And yet to demagogues and to designing politicians they are so useful, that they will run the risk of their displeasure, provided they can but once have their good will.

Lycurgus says, Plutarch, in his Symposium, ejected from the government of Lacedæmon the arithmetical proportion, as too popular, and only fit for the mob; but he introduced the geometrical proportion as agreeable to the moderate government of a well-regulated state. The first would have made every one equal in weight and in consequence; the other gave to merit that consequence to which it is entitled. Lycurgus said of some men, who had made a form of government more popular than his own,

Chorus ejus major est, meus melius con-  
cenit.

His chorus fuller is no doubt than mine,  
But will it sing a music as divine?

Were there ever more elegant and more sensible lines than those of Charleville, the French poet?

Moderons nos propres vœux  
Sachons de nous mieux connoître  
Desires tu d'être heureux?  
Desire un peu moins d'être.

Le fameux souverain bien  
En un séjour de misère,  
N'est qu'un pompeux entretien  
N'est qu'une noble chimère.

Voici comment j'ai compte  
Des ma plus tendre jeunesse,  
La vertu, puis la sante  
La gloire puis la richesse.

The following lines give in general the sense of these pretty lines:

Each vain and idle wish repress,  
Strive well thyself, O man, to know;  
They seem most sure of happiness,  
Who the least thought on it bestow.

In this sad vale of sighs and tears,  
O what is then the good supreme,  
This object of our hopes and fears,  
What but the sophist's idle dream?  
Vol. XI.

If the hard fates to thee impart  
But sense, health, and a competence,  
Set, set at ease thy restless heart,  
They cannot greater gifts dispense.

Wisdom and virtue favour'd man,  
Thyself must on thyself bestow;  
Then perfect reckon thy life's plan,  
As it e'er can be here below.

The dignity of man, says the great Pascal, consists in his power of thinking; he must take all his ideas of his greatness from that single faculty. Let mankind then only endeavour to think properly.

The celebrated scholar, Gui Patin, was physician to Cardinal Mazarin, and appears to have had a rooted hatred to the English nation for cutting off King Charles the First's head, and for giving preparations of antimony. Yet in one of his letters to M. Spon, of Lyons, the celebrated traveller, dated March 25, 1654, he is obliged to tell him—

"Our agreement is made with England: we recognise the new republic of Mr. Oliver Cromwell, and shall soon send an ambassador to London on that account. He will be the person that was before in that situation, M. Bourdeau, Maitre des Requêtes." He adds,

"Some one has sent over to us the following Latin verses from England:

Cromvello surgente, jacet domus alta  
Stuarti,  
Et domus Auriaci Martia fracta jacet;  
Quod jacet haud miror, miror quod Gallus  
Iberque,  
Et Danus, & Regum quicquid ubique  
jacet.

As Cromwell's star ascendant lord of all,  
The house of Stuart and of Orange fall.  
This, this no wonder; but I much admire  
That Europe's sovereigns do not all conspire

In one vast league t'avenge their brethren's  
fate,  
And their own common cause to vindicate.

Gui Patin's Letters to Dr. Spon,  
Vol. II. pages 23 and 50.

Some prejudices seem to be to the mind what the atmosphere is to the body; we cannot feel without the  
3 F one

one, as we cannot breathe without the other.

We often see characters in the world, which we should think extremely ridiculous if we saw them in a book.

Many persons complain against fortune, merely to conceal their

indolence. If that you will be content to do nothing, how can you expect the rewards of diligence.

A popular man is in general a groveling or an artful one. Those persons that please many persons, possess in general very little of what ought to please men of sense and of virtue.

## EXPERIMENTS ON THE MECHANICAL EXPANSION OF AIR.

BY ERASMUS DARWIN, M.D.F.R.S.

*From the Philosophical Transactions of the Royal Society of London.*

HAVING often revolved in my mind the great degree of cold producible by the well known experiments on evaporation; in which, by the expansion of a few drops of either into vapour, a thermometer may be sunk much below the freezing point; and recollecting at the same time the great quantity of heat which is necessary to evaporate or convert into steam a few ounces of boiling water; I was led to suspect, that elastic fluids, when they were mechanically expanded, would attract or absorb heat from the bodies in their vicinity; and that, when they were mechanically condensed, the fluid matter of heat would be pressed out of them, and diffused among the adjacent bodies.

As this principle might possibly be extended to elastic solid bodies, as well as to fluid ones, and explain the cause of the heat occasioned by percussion or friction, and by some chemical combinations, as well as the perpetual mutability of it in the atmosphere, I have, at different times, endeavoured to subject it to experiment.

1. When Dr. Hutton of Edinburgh, and Mr. Edgeworth of Edgeworthstown in Ireland, were with me about twelve or fourteen years ago, the following experiment, which had been proposed by one of the company was carefully made. The blast from an air gun was repeatedly thrown on the bulb of a thermo-

meter, and it uniformly sunk it about two degrees. The thermometer was firmly fixed against a wall, and the air-gun, after being charged, was left for an hour in its vicinity, that it might previously lose the heat acquired in the act of charging; the air was then discharged in a continued stream on the bulb of the thermometer, and the event shewed, that the air at the time of its expansion attracted or absorbed heat from the mercury of the thermometer.

In March 1785, by the assistance of Mr. Fox and Mr. Strutt, of Derby, a thermometer was fixed in a wooden tube, and so applied to the receiver of an air-gun, that, on discharging the air by means of a screw pressing on the valve of the receiver, a continued stream of air, at the very time of its expansion, passed over the bulb of the thermometer. This experiment was four times repeated in the presence of many observers, and uniformly sunk the thermometer from five to seven degrees. During the time of condensing the air into the receiver, there was a great difference in the heat, as perceived by the hand, at the two ends of the condensing syringe; that next the air-globe was almost painful to the touch; and the globe itself became hotter than could have been expected from its contact with the syringe. Add to this, that in exploding an air-gun, the stream

of air always becomes visible, which is owing to the cold then produced precipitating the vapour it contained; and if this stream of air had previously been more condensed, or in greater quantity, so as not instantly to acquire heat from the common atmosphere in its vicinity, it would probably have fallen in snow, as in the fountain of Hiero, mentioned below.

2. About twelve or fourteen years ago, by the assistance of Mr. Waltaire, a celebrated itinerant teacher of philosophy, a thermometer was placed in the receiver of an air-pump, and some time being allowed, that it might accurately adapt itself to the heat of the receiver, the air was hastily exhausted; during which the mercury of the thermometer sunk two or three degrees, and after some minutes regained its previous height. In November 1787, by the assistance of my very ingenious friend Mr. Forester French, the above experiment was repeated; but with this difference, that the thermometer was open at the top; so that the diminution of external pressure could not affect the dimensions of the bulb; and the result was the same, the mercury in the thermometer sunk two or three degrees, and gradually rose again. Does not this shew, that the air in the receiver, being expanded during the exhaustion, attracted or absorbed heat from the mercury in the thermometer?

Both during the exhaustion, and during the re-admission of the air into the receiver, a steam was regularly observed to be condensed on the sides of the glass, which in both cases was in a few minutes re-absorbed. This steam must have been precipitated by its being deprived of its heat by the expanded air: if it could have happened from any other cause, the vapour could not, in both situations, viz. of exhaustion, and of re-admission, have been taken up again.

3. In December 1784, with the

assistance of Mr. Fox, the following experiment was carefully made. A hole, about the size of a crow-quill, was bored into a large air-vessel, placed at the commencement of the principal pipe in the waterworks which supply the town of Derby. The water from four pumps, which are worked by a water-wheel, is first thrown into the lower part of this air vessel, and from thence rises to the top of St. Michael's Church into a reservoir, which may be about thirty-five or forty feet above the level of the air-vessel.

Two thermometers were previously suspended on the leaden air-vessel, that they might become of the same temperature with it; and, as soon as the hole was opened, had their bulbs reciprocally applied so as to receive the stream of air; and the mercury in both of them sunk two divisions, or four degrees. This sinking of the mercury in the thermometers could not be ascribed to any evaporation of moisture from their surfaces, because it was seen, both in exhausting and re-admitting the air into the exhausted receiver, that the vapour which it previously contained was deposited during its expansion.

4. There is a very curious phenomenon observed in the fountain of Hiero, constructed on a very large scale in the Chemnicenian mines in Hungary, which is very similar to the experiments above related. In this machine the air, in a large vessel, is compressed by a column of water 260 feet high: a stop-cock is then opened, and as the air issues out with great vehemence, and, in consequence of its previous condensation, becomes immediately much expanded, the moisture it contained is not only precipitated, as in the exhausted receiver above mentioned, but falls down in a shower of snow, with icicles, adhering to the nosel of the cock. This remarkable circumstance is described at large, in the Philosophical Transactions for 1761.

5. From the four experiments

already related; first, of the mercury sinking in the thermometer, by being exposed to the stream of air from an air-gun; secondly, from its sinking in the receiver of an air-pump, during the time of exhausting it; thirdly, from its sinking when exposed to a stream of air from the air-vessel of a water engine; and, lastly, from the curious phenomenon of snow and ice being produced by the stream of expanding air from the fountain of Hiero in an Hungarian mine; there is good reason to conclude, that in all circumstances, when air is mechanically expanded, it becomes capable of attracting the fluid matter of heat from other bodies in contact with it.

#### *Coldness of the Summits of Mountains.*

Now, as the vast region of air which surrounds our globe is perpetually moving along its surface, climbing up the sides of mountains, and descending into the vallies; as it passes along, it must be perpetually varying its degree of heat, according to the elevation of the country it traverses: for in rising to the summits of mountains it becomes expanded, having so much of the pressure of the super-incumbent air taken away, and, when thus expanded, it attracts or absorbs heat from the mountains in contiguity with it; and when it descends into the valley, and is again compressed into less compass, it again gives out the heat it has acquired to the bodies it becomes in contact with.

The same thing must happen in respect to the higher regions of the atmosphere, which are regions of perpetual frost, as was always suspected, and has of late been demonstrated by the aerial navigators. When large districts of air from the lower parts of the atmosphere are raised two or three miles high, they become so much expanded by the great diminution of the pressure over them, and thence become so cold, that hail or snow is produced from the precipitated vapour, if they

contain any: and as there is, in these high provinces of the atmosphere, nothing else for the expanded air to acquire heat from, after the precipitation of its vapour, the same degree of cold continues, till the air, on descending to the earth, acquires again its former state of condensation and of warmth.

The Andes, almost under the line, rests its base on burning sands; about its middle height is a most pleasant and temperate climate, covering an extensive plain, on which is built the city of Quito; while its forehead is incircled with eternal snow, coeval perhaps with the elevation of the mountain: yet, according to the accounts of Ulloa, these three discordant climates seldom intrench much upon each other's territories. The hot winds below, if they ascend, become cooled by their expansion, and hence cannot affect the snow upon the summit; and the cold winds that sweep the summit, become condensed as they descend, and of temperate warmth, before they reach the fertile plains of Quito.

#### *Correspondence of the Heat of the Atmosphere with the Height of the Barometer.*

From this principle some of the sudden changes of our atmosphere from hot to cold, and from dry to moist, may likewise be accounted for. During the last year I frequently observed, that when the barometer rose (the wind continuing in the same quarter, viz. N. E. or S. W.) the air became many degrees warmer.

A similar fact is related from Musschenbrock, in Mr. Kirwan's ingenious work on the temperature of different latitudes; viz. that in winter, when the mercury in the barometer descends, the cold increases. More accurate observations on this subject, when the air is stationary, or when the wind continues in the same quarter, might lead to the discovery of the quantity

of

of heat squeezed out of the air by a certain pressure.

*The Devaporation of aerial Moisture.*

As heat appears to be the principal cause of evaporation, as well as of solution, and of fluidity in general, the privation of heat may be esteemed the principal cause of devaporation: for though the air may, by its own power of attraction, or by means of the electricity it may contain, dissolve, and suspend a portion of water, as water dissolves and suspends a portion of salt; yet, by the application of cold, these are respectively precipitated; and therefore heat may be assumed as the immediate cause of these solutions. Add to this, that water boils in vacuo with less heat; that is, it evaporates in vacuo faster or easier than in the open air, and therefore the attractive power of the atmosphere does not seem necessary to evaporation.

Now, when the barometer sinks (from whatever cause not yet understood this may happen) the lower stratum of air becomes expanded by its elasticity, being released from a part of the super-incumbent pressure, and, in consequence of its expansion, robs the vapour which it contains of its heat; whence that vapour becomes condensed, and is precipitated in showers, as is visible in the receiver of an air-pump above mentioned.

There are, however, two other curious circumstances belonging to the devaporation of water, which have not been perhaps much attended to.

First, that the deduction of a small quantity of heat from a cloud or province of vapour, compared with the quantity of heat which was necessary to raise that vapour from water, will devaporate the whole. This circumstance is evident in the operation of common steam engines, in which a small jet of water, whose heat is often above 48 degrees, perpetually devaporates the

steam raised by a comparatively very great quantity of heat under the boiler. This difficult problem is explicable from the principles before established: if a small part of a province of vapour be suddenly condensed, a vacuity takes place, and the contiguous walls of vapour expand themselves into this vacuity; and thus a large area of vapour, perhaps of many miles in circumference, becomes more or less expanded; by this expansion cold is produced (that is, its capacity of receiving heat is increased), and the whole is devaporated.

This very circumstance exactly takes place in the famous steam-engine of Mess. Watt and Boulton; which, from the happy combination of chemical and mechanic power, may justly be esteemed the first machine of human invention. In this excellent machine, after the cylinder is filled with steam, a communication is opened between this reservoir of steam and a small cell, which is kept cold by surrounding water, and free from air by an air-syringe adapted to it. What then happens? The corner of the steam in the cylinder next to this vacuum (with which it now communicates) rushes into it, and the whole steam in the cylinder is thus suddenly expanded, and instantly devaporated: whence the very quick reciprocations of the piston; and that, though the cylinder itself is always kept as hot as boiling water, that is, as hot as the steam was previous to its devaporation.

Something very similar to this is often seen at the commencement of thunder-storms; a small black cloud at first appears, in a few minutes the whole heaven is covered with condensing vapour, and the accumulation or escape of electric matter seems to be rather the consequence than the cause of this sudden and general devaporation.

A second curious circumstance of aerial devaporation is, that when the particles of aqueous vapour be-

gin to approach each other by the diminution of their heat, they do not generate water exactly in proportion to such diminution of heat; but the condensation proceeds further, and not only a greater quantity of water is produced, but also a quantity of heat is set at liberty along with this excess of devaporation, and the atmosphere becomes warmer than before the beginning condensation. This excess of devaporation beyond the cold which produced it, is probably owing to the acquired momentum of the aqueous particles towards each other at the beginning of their condensation, which carries them still nearer each other; and to the small molecule at first formed, possessing a greater attractive power over the uncondensed vapour in their vicinity, and thus pressing out more of the latent or combined heat.

#### *Conclusion.*

1. When a small portion of air, suppose a few acres, becomes suddenly contracted into a less compass, either by incidental cold, or by any other cause not yet understood (as the combination of dephlogistic and inflammable gases), the air next in vicinity suddenly expands itself to occupy the vacancy; and by its expansion produces cold and devapo-

rates, and then becomes compressible into less space than it occupied before it parted with its vapour. This then gives occasion to the next circum-ambient portion of air to go through the same process, that is, to expand, attract the heat from its vapours, devaporate, and then become compressible into less space; and thus, from a small and partial contraction or diminution of air, it seems possible to devaporate a great province.

2. The vapour of a great province of air being thus condensed, would leave a great vacancy in that part of the atmosphere, which would be supplied by winds rushing in on all sides. Suppose this to happen to the north of our climate, a south-west wind would be produced here, which is otherwise very difficult to understand: and if it should ever be in the power of human ingenuity to govern the course of the winds, which probably depends on some very small causes; by always keeping the under currents of air from the S. W. and the upper currents from the N. E. I suppose the produce and comfort of this part of the world would be doubled at least to its inhabitants, and the discovery would thence be of greater utility than any that has yet occurred in the annals of mankind.

### ON THE BAYA, OR INDIAN CROSS-BEAK.

BY ATHAR ALI KHAN, OF DEHLI.

*From the Asiatic Researches.*

THE little bird called Bayà in Hindi, Berbera in Sanscrit, Babûr in the dialect of Bengal, Cibû in Persian, and Tenawwit in Arabic, from his remarkably pendent nest, is rather larger than a sparrow, with yellow-brown plumage, a yellowish head and feet, a light-coloured breast, and a conic beak, very thick in proportion to its body. This bird is exceedingly common in Hindustan: he is astonishingly sensible, faithful, and docile, never vo-

luntarily deserting the place where his young were hatched, but not averse, like most other birds, to the society of mankind, and easily taught to perch on the hand of his master. In a state of nature he generally builds his nest on the highest tree that he can find, especially on the palmyra, or on the Indian fig-tree, and he prefers that which happens to overhang a well or a rivulet: he makes it of grass, which he weaves like cloth, and shapes like a large bottle,

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bottle, suspending it firmly on the branches, but so as to rock with the wind, and placing it with its entrance downwards to secure it from birds of prey. His nest usually consists of two or three chambers; and it is the popular belief, that he lights them with fire-flies, which he catches alive at night, and confines them with moist clay, or with cow-dung; that such flies are often found in his nest, where pieces of cow-dung are also stuck, is indubitable; but as their light could be of little use to him, it seems probable that he only feeds on them. He may be taught with ease to fetch a piece of paper, or any small thing that his master points out to him; it is an attested fact, that if a ring be dropped into a deep well, and a signal given to him, he will fly down with amazing celerity, catch the ring before it touches the water, and bring it up to his master with apparent exultation; and it is confidently asserted, that if a house or any other place be shewn to him once or twice, he will carry a note thither immediately on a proper signal being made. One instance of his docility I can myself mention with confidence, having often been an eye-witness of it. The young Hindu women at Benares, and in other

places, wear very thin plates of gold called *tica's*, slightly fixed by way of ornament between their eye-brows, and when they pass through the streets, it is not uncommon for the youthful libertines, who amuse themselves with training Bayàs, to give them a signal, which they understand, and send them to pluck the pieces of gold from the foreheads of their mistresses, which they bring in triumph to the lovers. The Bayà feeds naturally on grass-hoppers and other insects, but will subsist, when tame, on pulse macerated in water: his flesh is warm and drying, of easy digestion, and recommended in medical books, as a solvent of stone in the bladder or kidneys; but of that virtue there is no sufficient proof. The female lays many beautiful eggs resembling large pearls; the white of them, when they are boiled, is transparent, and the flavour of them is exquisitely delicate. When many Bayàs are assembled on a high tree, they make a lively din, but it is rather chirping than singing: their want of musical talents is, however, amply supplied by their wonderful sagacity, in which they are not excelled by any feathered inhabitants of the forest.

ON THE MANNERS, RELIGION, AND LAWS OF THE CUCIS,  
OR MOUNTAINEERS OF TIPRA.

BY JOHN RAWLINS, ESQ.

*From the Same.*

THE inhabitants of the mountainous districts to the east of Bengal give the name of Pátiyán to the Being who created the universe; but they believe, that a deity exists in every tree, that the sun and moon are gods, and that, whenever they worship those subordinate divinities, Pátiyán is pleased.

If any one among them put another to death, the chief of the tribe, or other persons, who bear no rela-

tion to the deceased, have no concern in punishing the murderer; but if the murdered person have a brother, or other heir, he may take blood for blood; nor has any man whatever a right to prevent or oppose such retaliation.

When a man is detected in the commission of theft or other atrocious offence, the chieftain causes a recompence to be given to the complainant, and reconciles both parties;

ties; but the chief himself receives a customary fine; and each party gives a feast of pork, or other meat, to the people of his respective tribe. In ancient times, it was not a custom among them to cut off the heads of the women whom they found in the habitations of their enemies; but it happened once, that a woman asked another, why she came so late to her business of sowing grain: she answered, that her husband was gone to battle, and that the necessity of preparing food and other things for him had occasioned her delay. This answer was overheard by a man at enmity with her husband; and he was filled with resentment against her, considering, that as she had prepared food for her husband for the purpose of sending him to battle against his tribe, so in general, if women were not to remain at home, their husbands could not be supplied with provision, and consequently could not make war with advantage. From that time it became a constant practice, to cut off the heads of the enemy's women; especially if they happen to be pregnant, and therefore confined to their houses; and this barbarity is carried so far, that if a Cuci assail the house of an enemy, and kill a woman with child, so that he may bring two heads, he acquires honour and celebrity in his tribe, as the destroyer of two foes at once.

As to the marriages of this wild nation; when a rich man has made a contract of marriage, he gives four or five head of gayáls (the cattle of the mountains) to the father and mother of the bride, whom he carries to his own house: her parents then kill the gayáls, and, having prepared fermented liquors, and boiled rice with other eatables, invite the father, mother, brethren, and kindred of the bridegroom, to a nuptial entertainment. When a man of small property is inclined to marry, and a mutual agreement is made, a similar method is followed in a lower degree; and a man

may marry any woman, except his own mother. If a married couple live cordially together, and have a son, the wife is fixed and irremovable; but if they have no son, and especially if they live together on bad terms, the husband may divorce his wife, and marry another woman.

They have no idea of heaven or hell, the reward of good, or the punishment of bad, actions; but they profess a belief, that when a person dies, a certain spirit comes and seizes his soul, which he carries away; and that, whatever the spirit promises to give at the instant when the body dies, will be found and enjoyed by the dead; but that, if any one should take up the corpse and carry it off, he would not find the treasure.

The food of these people consists of elephants, hogs, deer, and other animals; of which if they find the carcasses or limbs in the forests, they dry them and eat them occasionally.

When they have resolved on war, they send spies, before hostilities are begun, to learn the stations and strength of the enemy, and the condition of the roads: after which they march in the night; and two or three hours before daylight make a sudden assault with swords, lances, and arrows: if their enemies are compelled to abandon their station, the assailants instantly put to death all the males and females, who are left behind, and strip the houses of all the furniture; but, should their adversaries, having gained intelligence of the intended assault, be resolute enough to meet them in battle, and should they find themselves over-matched, they speedily retreat, and quietly return to their own habitations. If at any time they see a star very near the moon, they say, "To-night we shall undoubtedly be attacked by some enemy;" and they pass that night under arms with extreme vigilance. They often lie in ambush in a forest near the path where their foes are

used,

used to pass and repass, waiting for the enemy with different sorts of weapons, and killing every man or woman who happens to pass by: in this situation, if a leech, or a worm, or a snake should bite one of them, he bears the pain in perfect silence; and whoever can bring home the head of an enemy, which he has cut off, is sure to be distinguished and exalted in his nation. When two hostile tribes appear to have equal force in battle, and neither has hopes of putting the other to flight, they make a signal of pacific intentions, and sending agents reciprocally, soon conclude a treaty; after which they kill several head of gayáls, and feast on their flesh, calling on the sun and moon to bear witness of the pacification: but if one side, unable to resist the enemy, be thrown into disorder, the vanquished tribe is considered as tributary to the victors, who every year receive from them a certain number of gayáls, wooden dishes, weapons, and other acknowledgements of vassalage. Before they go to battle they put a quantity of roasted *álu's* (esculent roots like potatoes) and paste of rice-flour, into the hollow of bamboos, and add to them a provision of dry rice, with some leathern bags full of liquor: then they assemble, and march with such celerity, that in one day they perform a journey ordinarily made by letter-carriers in three or four days, since they have not the trouble and delay of dressing victuals. When they reach the place to be attacked, they surround it in the night, and at early dawn enter it, putting to death both young and old, women and children; except such as they chuse to bring away captive: they put the heads, which they cut off, into leathern bags; and if the blood of their enemies be on their hands, they take care not to wash it off. When, after this slaughter, they take their own food, they thrust a part of what they eat into the mouths of the heads

which they have brought away, saying to each of them: "Eat; quench thy thirst; and satisfy thy appetite: as thou hast been slain by my hand, so may thy kinsmen be slain by my kinsmen!" During their journey, they have usually two such meals; and every watch, or two watches, they send intelligence of their proceedings to their families: when any one of them sends word, that he has cut off the head of an enemy, the people of his family, whatever be their age or sex, express great delight, making caps and ornaments of red and black ropes; then filling some large vessels with fermented liquors, and decking themselves with all the trinkets they possess, they go forth to meet the conqueror, blowing large shells and striking plates of metal, with other rude instruments of music. When both parties are met, they show extravagant joy, men and women dancing and singing together; and, if a married man has brought an enemy's head, his wife wears a head dress with gay ornaments, the husband and wife alternately pour fermented liquor into each other's mouths, and she washes his bloody hands with the same liquor which they are drinking: thus they go revelling, with excessive merriment, to their place of abode; and having piled up the heads of their enemies in the courtyard of their chieftain's house, they sing and dance round the pile; after which they kill some gayáls and hogs with their spears, and, having boiled the flesh, make a feast on it, and drink the fermented liquor. The richer men of this race fasten the heads of their foes on a bamboo, and fix it on the graves of their parents; by which act they acquire great reputation. He, who brings back the head of a slaughtered enemy, receives presents from the wealthy of cattle and spirituous liquor; and, if any captives are brought alive, it is the prerogative

of those chieftains, who were not in the campaign, to strike off the heads of the captives. Their weapons are made by particular tribes; for some of them are unable to fabricate instruments of war.

In regard to their civil institutions; the whole management of their household affairs belongs to the women; while the men are employed in clearing forests, building huts, cultivating land, making war, or hunting game and wild beasts. Five days (they never reckon by months or years) after the birth of a male child, and three days after that of a female, they entertain their family and kinsmen with boiled rice and fermented liquor; and the parents of the child partake of the feast; they begin the ceremony with fixing a pole in the court yard; and then, killing a gayál or a hog with a lance, they consecrate it to their deity; after which all the party eat the flesh and drink liquor, closing the day with a dance and with songs. If any one among them be so deformed, by nature, or by accident, as to be unfit for the propagation of his species, he gives up all thought of keeping house, and begs for his subsistence, like a religious meditant, from door to door, continually dancing and singing. When such a person goes to the house of a rich and liberal man, the owner of the house usually strings together a number of red and white stones, and fixes one end of the string on a long cane, so that the other end may hang down to the ground; then paying a kind of superstitious homage to the pebbles, he gives alms to the beggar: after which he kills a gayál and a hog, and some other quadrupeds, and invites his tribe to a feast: the giver of such an entertainment acquires extraordinary fame in the nation; and all unite in applauding him

with every token of honour and reverence.

When a Cúci dies, all his kinsmen join in killing a hog and a gayál; and, having boiled the meat, pour some liquor into the mouth of the deceased, round whose body they twist a piece of cloth by way of shroud: all of them taste the same liquor as an offering to his soul; and this ceremony they repeat at intervals for several days. Then they lay the body on a stage, and kindling a fire under it, pierce it with a spit and dry it; when it is perfectly dried, they cover it with two or three folds of cloth; and, enclosing it in a little case within a chest, bury it under ground. All the fruits and flowers, that they gather within a year after the burial, they scatter on the grave of the deceased; but some bury their dead in a different manner; covering them first with a shroud, then with a mat of woven reeds, and hanging them on a high tree. Some, when the flesh is decayed, wash the bones, and keep them dry in a bowl, which they open on every sudden emergency; and, fancying themselves at a consultation with the bones, pursue whatever measures they think proper; alledging, that they act by the command of their departed parents and kindsmen. A widow is obliged to remain a whole year near the grave of her husband, where her family bring her food; if she die within the year, they mourn for her; if she live, they carry her back to her house, where all her relations are entertained with the usual feast of the Cúci's.

If the deceased leave three sons, the eldest and the youngest share all his property; but the middle son takes nothing; if he have no sons, his estate goes to his brothers, and, if he have no brothers, it escheats to the chief of the tribe.

## ESSAY X.—ON THE PROGRESS OF NAVIGATION.

ON the news of Columbus's discoveries, John Dian de Solis and Vincent Yanez Pinzon, resolved to prosecute further what he had begun, and arriving at the island Guanaja, they pursued their course to the westward, running along the coast of Honduras, till they found themselves at the bottom of a deep bay, which they called Baia de Navidad, and which is now called the Gulph of Honduras. Then steering N. E. they discovered a great part of the shore of Yucutan. The next year, as it was still unknown whether Cuba was an island or part of the continent, Nicholas de Obando, the governor of Hispaniola, sent Sebastian de Ocampo to ascertain the fact. He sailed along the north side, and put into the port which we now know by the name of Honduras, which he then called, from his careening his ship there, De Carenas. Then steering west as far as Cape St. Antonio, he worked up to the eastward along the south side of the island, and returned to Hispaniola with the certain assurance that Cuba was an island.

Anno 1508. John Ponce de Leon sailed from Hispaniola to the island now called Puerto Rico, only fourteen leagues from Hispaniola, where he found a good harbour, which from the quantity of gold they found there they named as above. The same year De Solis and Pinzon prosecuted their discoveries in two caravels, fitted out at the expence of the king of Spain. Falling in with cape St. Augustine in 11 degrees south latitude, they continued their navigation along the coast, landing and trading with the natives until they came to 40° S. from whence they returned to Spain.

Esquibco was dispatched from Hispaniola with seventy men, to settle a colony in Jamaica. The spirit of colonizing now prevailed; for in the same year (1509) John de

la Cosa and Ojeda sailed to make a settlement on the continent. Nicuesa departed from Spain on the same design. They settled a government on each side of the river Darien. Meeting with opposition, in which De la Cosa was killed, Ojeda settled in the gulph of Uraba, where he founded the town of St. Sebastian. Nicuesa laid the foundation of Nombre de Dios. In 1511, Velasquez was sent with 300 men, to settle the island of Cuba.

Ponce de Leon, who first settled in the island of Puerto Rico, having grown rich, fitted out three ships, (1512) and sailed in them on discoveries to the northward. On the 14th of March he arrived at Guanahani, the island first discovered by Columbus; then steering N. W. he discovered an island not known before, and pursuing the same course he anchored in a port on the continent, in 30° 8' N. which he at first took for an island, and from its green and pleasant appearance he named Florida or Flowery. Having landed and taken possession, he sailed S. E. till he fell in with so strong a current, that although the wind was fair, he could not stem it. This obliged him to anchor, but at length he doubled the point of Florida, which he named Corrientes. Leaving this place he fell in with the island of Cuba, and sailed from thence to Puerto Rico and to Spain.

In 1513, an expedition by land was undertaken, which as in the end it contributed largely to the improvement of navigation, we shall mention: Vasco Nunez de Balboa set out from Darien with some Indian guides to cross the mountains, and having reached the top of them, to his great joy had a sight of the since celebrated Pacific Ocean, or great South Sea. He embarked on it with his people in some canoes, but a storm arising he was in great danger, and returned, having gained

some information of the wealth of Peru.

John Dias de Solis was dispatched in 1515, by the king of Spain, on discoveries, to the southward. He arrived at Rio de Janiero on the coast of the Brasils, and thence coasted along to cape St. Mary, in 35 degrees south latitude. From whence he sailed in one of his vessels to the river now called De la Plata, which from its immense size, he named the Fresh Sea. Here De Solis landed with several of his men, who were all killed by the natives. The vessel then returned to her comfort, and they both sailed back to Spain.

Herman Pence de Leon, in 1516, fitted out some small barks from Panama, and run northward on the South Sea for 140 leagues, as far as Nicoya, but finding the natives hostile, he returned to Panama. The same year two English seamen, Sir Thomas Pert and Sebastian Cabot, made a voyage to the Brasils by order of Henry VIII. but Hackluit gives us no particulars of it.

1517. Francis Hernandez de Cordova was dispatched from Hispaniola, to make discoveries on the continent. They fell in with a cape which they called cape Caroch, in 32 degrees of latitude. Here on landing they saw some little temples with idols in them. They stood on westward as far as Campechy, where in an affray with the Indians, many were killed, and the ships returned to Florida. The same year the Portugueze, under Lope Soarez, landed for the first time, and built a fort on the island of Ceylon; and John de Silveira, of the same nation, made a further discovery of the Maldive islands; and Fernan Perez de Andrade passed the strait between Malacca and the island of Sumatra, visited the coast of Cambaya, and sailed from thence to Canton in China, where, some years after, the Portugueze obtained a settlement on a little island, where

they built the city of Macao, and which they enjoy to this day.

Next year, (1518) Juan Grijalva sailed from Cuba with three ships, and driving to the southward with the currents, he fell in with the island of Cozumel, in latitude 20, not discovered before, and stood along the coast to a place they called Santa Cruz, and thence to the river to which he gave his own name; then visited the river of Tobasco, the port of St. John de Ulloa, and the province of Panuca, having discovered the coast of Mexico, or New Spain, almost as far as Florida. From the account given by these navigators, next year (1519) Ferdinand Cortez embarked in his expedition for Mexico. The same year one of the most justly celebrated voyages ever performed, was undertaken by Ferdinand de Magalhaens or Magellan, a Portugueze, but who being ill rewarded by his countrymen, offered his service to the emperor Charles V. king of Spain. He had long before conceived an opinion, that another way might be found to India, and particularly to the Molucco islands, besides the common tract by the Cape of Good Hope followed by the Portugueze. This he proposed to the emperor with such assurance of performing what he promised, that he had the command of five ships given him, and in them 250 men: with this squadron he sailed from St. Lúcar de Barrameda on the 20th of September, the aforesaid year 1519. Being come to the river called Rio de Janeiro on the coast of Brasil, and near 23 degrees of south latitude, some discontent began to appear among the men, which was soon blown over; but proceeding to the bay of St. Julian in 49 degrees of latitude, where they were forced to winter, the mutiny grew so high, three of the captains and most of the men being engaged, that Magellan having in vain endeavoured to appease it by

fair

fair means, was forced to use his authority, executing two of the said captains, and setting the third with a priest who had sided with them ashore among the wild Indians. This done, he proceeded on his voyage, and on the 21st of October 1520, having been out above a year, discovered the cape, which he called Cabo de la Virgines, or the Virgins Cape, because that day was the feast of St. Ursula, and the 11000 virgins; and there turned into the strait he went in search of, which from him to this day is called the Strait of Magellan: it lies in 52 degrees of south latitude, is about 100 leagues in length, in some parts a league wide, in some more, in some less, but all narrow, and enclosed with high land on both sides, some bare, some covered with woods, and some of the loftiest mountains with snow. Having sailed about fifty leagues in this strait, they discovered another branch of it, and Magellan sent one of his ships to bring him some account of it; but the seamen being parted from him took the opportunity, and confining their captain for opposing their design, returned into Spain, spending eight months in their return. Magellan having waited beyond the time appointed, and finding they did not return to him, proceeded through the strait, and come into the South-Sea with only three ships, having lost one in his passage, but all the men saved, and another as was said having slipped away from him. The last land of the strait he called Cabo Descado, or the Desired Cape, because it was the end of his desired passage to the South-Sea. The cold being somewhat sharp, he thought good to draw nearer to the equinoctial, and accordingly steered west north-west. In this manner he sailed three months and twenty days without seeing land, which reduced them to such straits, that they were forced to eat all the old leather they had aboard, and to drink stinking water,

of which 19 men died, and near 30 were so weak, that they could do no service. After 1500 leagues sailing he found a small island in 18 degrees of south latitude, and 200 leagues further another, but nothing considerable in them; and therefore held on his course, till in about 12 degrees of north latitude, he came to those islands which he called De los Ladrones, or of Thieves, because the natives hovered about his ships in their boats, and coming aboard, stole every thing they could lay hold of. Finding no good to be done here, he sailed again, and discovering a great number of islands together, he gave that sea the name of Archipelago de St. Lazarus, the islands being those we now call the Philippines. On the 28th of March he anchored by the island of Buthuan, where he was received friendly, and got some gold; then removed to the isle of Messana, at a small distance from the other, and thence to that of Cebu. Magellan having hitherto succeeded so well, stood over to the island Matan, where not agreeing with the natives he came to a battle, and was killed in it with eight of his men. After this disaster the rest sailed over to the island Bohol, and being too weak to carry home their three ships, burnt one of them, after taking out the cannon and all that could be of use to them. Being now reduced to two ships, they sailed away to the south-west in search of the Molucco Islands, and instead of them fell into the great one of Borneo, where they made some short stay, being friendly received; and departing thence, with the assistance of Indian pilots, arrived at length at the Moluccos on the 8th of November, 1521, in the 27th month after their departure from Spain, and anchored in the Port of Tidore, one of the chief of those islands, where they were lovingly treated by the king, who concluded a peace, and took an oath ever to continue in amity with  
the

the king of Spain. Here they traded for cloves, exchanging the commodities they brought to their own content: when they were to depart, finding one of the ships leaky, and unfit for so long a voyage, they left her behind to refit, and then sailed for Spain as soon as possible. The other ship called the *Victory*, commanded by John Sebastian Cano, and carrying 46 Spaniards, and 13 Indians, took its course to the south-west, and coming to the island Malva, near that of Timor, in 11 degrees of south latitude, staid there 15 days to stop some leaks they discovered in her. On the 25th of January, 1522, they left this place, and the next day touched at Timor, whence they sailed on till the 11th of February, when they took their way to the southward, resolving to leave all India, and the islands to the northward, to avoid meeting the Portuguese, who were powerful in those seas, and would obstruct their passage: therefore they run into 40 degrees of south latitude, before they doubled the Cape of Good Hope, about which they spent seven weeks beating up against contrary winds, so that their provisions began to fail, and many men grew sick, which made some entertain thoughts of turning back to Mozambique, but others opposed it. In fine, after two months more hardships, in which they lost 21 of their company, they were forced to put into the island of St. James,

being one of those of Cabo Verde, where with much entreaty they obtained some small relief of provisions; but thirteen of them going ashore again for some rice the Portuguese had promised to supply them with, were detained ashore, which made those that were left aboard the ship hoist sail and put to sea, fearing the like treachery might surprize them, and on the 7th of September arrived safe at St. Lucar, below the city Seville, where after firing all their guns for joy, they repaired to the great church in their shirts and barefoot to return thanks to God. The ship that performed this wonderful voyage was called the *Victory*, as was said before, the commander's name was John Sebastian Cano, who was well rewarded and honoured by the emperor. This was the first voyage round the world, which we shall soon see followed by other nations; and it was this discovery of the Strait of Magellan, which made the voyage practicable. The other Spanish ship we mentioned to be left at the Moluccos to stop her leaks, attempted to return the way it came to Panama, but after struggling above four months with the easterly winds, most of the men dying, and the rest being almost starved, it went back to the Moluccos, where it was taken by the Portuguese; and the few men that survived, after being kept two years in India, were sent to Spain in the Portuguese ships.

OF THE GENIUS, CUSTOMS, MANNERS, AND DRESS, OF  
THE WESTERN HEBRIDEANS.

BY THE REV. JOHN LANE BUCHANAN, A.M.

[*Concluded from Page 367.*]

**B**OTH men and women are fond of tobacco; the men commonly chew it, and beg a little from every gentleman; and there is no travelling through those countries without a certain quantity of that article in

company. The gentlemen fill their nostrils with long quids of it, and these, when thrown away, are gathered carefully by the poorer sort, for a second turn. Instances can be produced, where a servant has consumed

consumed his whole yearly wages on this single article of luxury.

In passing to and from the islands, tobacco is necessary for a gentleman, if he wishes to avoid both delay and imposition. Here it deserves to be remarked, that though the gentlemen do squeeze subtenants themselves, yet they do not discourage, nay, some of the baser kind of masters encourage the poor oppressed creatures to make heavy charges on strangers; and I could produce instances when complaints were justly lodged against imposition. To prevent those gross charges, any knowing man will deal his tobacco liberally, and in that event, he is sure of a speedy and very cheap passage, or convoy, through the different isles.

The men keep their tobacco in leather bags made of seals skins, called spleuchans, which keep the tobacco soft and tastely.

The old women make use of their tobacco in snuff made into graddan, the same with the Irish blackguard, which they generally keep in sea nuts that grow on the large tangles or red sea-ware, and which are sometimes found upon the shores. This nut is about seven inches in circumference, and one half inch thick, full of kernel, which is carefully digged out through a small round hole made on purpose. Out of this hole the snuff is shaken on the palms of their hands, and taken out with a pen made for the purpose. These shells, or nuts, are very precious, and by the richer people are bound in silver. There are several other kinds of sea nuts, of different makes, that are held in high veneration among the vulgar for their supposed efficacy on several occasions, and they are particularly used about children.

The common, as well as better sort of people, court sweet-hearts at nights, over all this country. The unlocked doors yield those lovers but too easy access to their favourites. The natural consequences

of their rencounters often occasion squabbles in kirk courts, in which the minister and elders take cognizance of the fornication committed in the parish.

This inquisitorial office is generally more agreeable to the elders, than to the ministers; as they are the more ignorant and insignificant, and consequently require more the prop of other people's failings. In cases, however, in which the ministers are governed either by a druidical rigour of temper, or by hypocrisy, they too exercise great severity against the incontinent, in various parts of Scotland; as the reader will find in the ingenious Captain Newte's Tour. This severity, however, is not often productive of the amendment pretended to be designed. I say pretended, for in many instances they, who are at least shrewdly suspected of lewdness, as well as intemperance themselves, are the severest and most curious and prying inquisitors into the failings of others.

In the part of the country we are describing, however, this frailty still prevails with the favourite fair, and her intercourse is frequently with so many men, that the unfortunate girl is often at a nonplus where to fix with certainty; but she seldom fails to give up the gentlemen or single man, to save the married man and herself from the shame of doing penance in a white sheet. The rich man, indeed, finds a substitute, by giving a little bribe, and a great many fine promises, both to the woman and the ostensible father. As the poor young men cannot pay for substitutes, the contending parties must submit the issue of their cause to an oath; and the affidavit of the suspected satisfies the accuser, and the bastard is as much esteemed as the lawfully begotten child.

The woman, if she is pregnant by a gentleman, is by no means looked down upon, but is provided in a husband with greater eclat than without forming such a connection.

Instead

Instead of being despised, numberless instances can be produced, where pregnant women have been disputed for, and even fought for, by the different suitors.\*

Their daily implements of fishing are the rod, and the *taubh*, or net. This last is a pock-net, bound round a large circular ring of wands or hoops, and that tied to the end of a long pole of eight feet in length. By throwing a little boiled wilks, chewed out of their mouths, over the top of it, when sunk below the surface, the cuddies will get in after the meat, and when they are on the bottom, the upper part is elevated above the sea, and some hundreds are caught, at times, at each dipping.

Instead of iron crooks they use a stick of four feet long, full of holes, with a pin to pass through to raise or lower their pots when placed above their fires. The pots are suspended from the roof, in the middle of the house, by a rope made of bent-grass. They make a kind of coarse crockery ware, for boiling water and dressing victuals.

They make very neat wooden locks,\* both for their doors and chests. They are made of the same materials: and I have seen pieces of wooden workmanship, such as trunks, chests, and Tobacco-pipes, so well made, and elegantly engraved, as would not disgrace the most capital artists.

Gàlic is the common language over all this country: but their intercourse with fishers and passengers to and from other countries, introduce a mixture of words from the English and other nations. This mixture will gradually spoil that nervous expressive tongue.

The poor are totally destitute of letters. All the laudable and charitable contributions sent for instruct-

ing them in the knowledge of the Scriptures, have been wantonly perverted by artful, designing politicians; as will appear when we speak of the religious institutions established by law.

The men are extremely fond of spirituous liquors, when they can fall in with them. When they can meet with a cask, they seldom part with it, till it is emptied. The quarrels arising from drunkenness are more general than the combats of Englishmen;—and more hurtful, as the victors do not spare the prostrate enemy.

In Lewis, the islands of Harris and the Uists, they make whiskey of oats, but not of barley. They have also abundance of rum, brandy, gin, and wines, which are smuggled into the country: but the charges made in retailing of these spirits become so extravagant, that the poor people cannot easily touch any. On certain solemn occasions, however, they have recourse to those foreign spirits. Had Mr. Pennant, at those times, passed a few hours among them, he would have found they are not quite confined to the common beverage of whiskey. I never saw or heard of the heath, or such materials as he mentions, used in distilling spirits in any of those islands. Nothing is made use of but pure malt unmixed; and their spirits are, on these accounts, allowed to be superior in quality to any adulterated liquors elsewhere.

The lower order of people value themselves much on their connections with the rich. Connections often arise from the time that a mother, wife, or sister, gave suck to the gentleman's child; whence they call them *coalds*, co-fostered, or foster-lings. This appellation is used by all the family, as well as by the child whose mother's milk suckled the

\* It may be worthy of remark here, that notwithstanding the various improvements in lock-making for centuries past, none that I have heard of has been proof against the pick-lock, except that invented by Bramah, of Piccadilly, London, which is constructed upon the principle of this rude implement.

the great man's child. This familiar epithet is no less useful to the rich than to the poor man; because, if the rich man countenances the poor, the last, in return, will think himself interested in protecting the flocks, and other effects of the rich; so that this tie of friendship being reciprocally useful, is continued for generations.

Most of those people are inferior to none in seafaring. From their infancy they are trained to it. Making of small boats, with masts, is the common pastime of the children; and they are delighted with sailing in boats when very young; but when they are able to handle the oars and sails, they are truly active; and they seldom return home without fish, even when scarce on the coast. They never lose sight of their object either by day or night. Whether foul or fair weather, they are exercised when the fish is in great plenty, and if they had salt, with the proper implements for those purposes afforded to others, their superiority would soon become conspicuous on that element.

But their genius is forced to run in an unnatural channel, by tying them down to work like so many negroes, with the whip snacking along their backs. They never will become dexterous at farming, that line of life being contrary to the natural bent of their inclinations.

The tenants repair to the hills all summer with their cattle, and live in shealings; that is, in huts, made in the hills for the summer residence of those who tend the flocks and herds. There the families live mostly on milk, butter, and cheese, and fish; and by the time they return to their farms, the grass about

their corn fields becomes excellent, and makes the cows yield plenty of milk. This is the case where the tenantry live comfortably under the protection of the proprietors, as they do in Lewis, and in some instances in the two Uists; but cannot be so much so in Harris, because all the horses from the different islands are sent to the king's forest, where they devour most of the grass belonging to the back-settlers, who border on this forest; inasmuch, that those people, in addition to their grievances, must bear with this also; and their own corn, as well as grass, is frequently destroyed by numbers of hungry horses. This is an intolerable grievance to those unlucky men; that they are often stripped of the fruits of their labours, without redress.

The poor tenants observe the holidays about Christmas, and keep them very cheerfully. Some of the humane tacksmen give them treats on one or more of those days, and send for a musician to make their subtenants happy. But the more modern incumbents drop those expensive feasts, and their tenants may fast while those of others are feasting. Notwithstanding all the ill usage that some of those people suffer, they bring their masters the first fruits of their own potatoes and meal from time to time, and supply their tables also with such fish as they can catch for their own families, beyond the rigorous extortions made upon them by paction. They take every method they can to soothe those tyrannical people, in order to alleviate their own burthens by their engaging manner towards their masters.

#### ON THE DRILL HUSBANDRY.

*In a Letter from Mr. JOSEPH WIMPEY to the Secretary of the Bath and West of England Society.*

**Y**OU will probably be much surprised to hear, after so many years practice, I should not yet be

able to make up my mind respecting the best, that is, the most beneficial mode of practising the drill husbandry.

husbandry. But practical husbandry is attended with such a variety of circumstances, and those so differently combined, that the same method of practice is often attended with such different success, as puzzles and perplexes the agent, and leaves the judgement in doubt. I am at this moment at a loss, whether it is best to drill wheat in single, or in 2, 3, or 4 rows. I have tried them all, but what I have generally practised is drilling on three-bout ridges, 3 rows, 11 or 12 inches asunder. Three-bouts form a ridge about  $4\frac{1}{2}$  feet broad, three rows, at the distance above, occupy 2 feet, and the horse-hoe running along the side of each outside row, at about 3 inches distance from the same, leaves the ridge  $2\frac{1}{2}$  feet broad,

and the intervals between the ridges about 2 feet. This has been my usual method, which has commonly succeeded well; but as I have constantly observed that the outside rows are by far the strongest and most vigorous plants, I am much inclined to believe that two rows only on two-bout ridges would be as productive, and leave the ground in better condition. However, as the same machine will sow any number of rows from five to two, every person may determine for himself. I will therefore get one made as soon as I conveniently can, and send it as you direct; though I am somewhat afraid I may put your patience a little to the stretch, but it shall be as little as I can.

#### ON FIELD MICE, AND THE TRANSPLANTATION OF WHEAT.

BY JOHN WAGSTAFFE.

*From the Same.*

**I**T sometimes happens from heavy rains, and long continuance of rains following a late harvest, that the lands intended to be sown with wheat are not in proper condition to receive that grain; prevented by this circumstance, such land may yet be in reservation for a favourable period in the ensuing spring, for the reception of autumnal sown wheat; and I have reason to believe from the following experienced process, that no signal disadvantage would result from such a necessary prevention.

In the spring of this year, as well as at equal periods, many years past, I observed in many sown fields, large tussocks of bladed wheat, which I knew arose from the reservoirs of corn collected by the field mouse; which tussocks either sprout from her magazine when saturated by rain, or more probably by the death of the architect.

I took a part of two or three of

these tussocks matted together at the roots, and divided them singly, or rarely left more than two roots conjoined; I placed them in dibbled holes, on a fresh turned-up bank, much under the same regulation as the practice of dropping wheat in Norfolk; with this difference only, by a slant direction of a shorter dibble pressing the earth to the fibres.

I had the pleasure of seeing that these generally succeeded; though not in a soil so well adapted for wheat, as that whence these clustered parcels were taken; yet they are now prosperous in ear, with a full fathomed grain, as those in the field from whence they were extracted.

Perhaps expectation from the hoards of the field mice, which yet with us seems every year certain, would be a too precarious dependence: still a certainty might be derived from thinning a proud produce (which would be mended by its reduction) or an unfailing one procured, by thickly srewing as

many

many pecks of wheat on a plot of ground as there are half acres in contemplation for planting; which quantity I am persuaded would be more than sufficient, were such an assigned space guarded from the depredation of birds, and the inroad of mice.

Perhaps it may not be unuseful to give a sketch of a history of this delving animal: not merely as illustrative of the foregoing plan of planting, but to point out an early mode of diminishing its numbers, which remove more seed corn than the husbandman is aware of; I believe frequently more than the winged ravagers which he is often on his guard against. The sketch of history I propose, is suggested by having been frequently of a party, with other school lads, in traversing the stubbles for the habitations of the field mice, from which excursions we rarely returned without numerous captives. Our signal of discovery was a small heap of mould, thrown sometimes by, and oftentimes over the first entrance of their runs; generally at uncertain distances, there were other holes; sometimes many screened by thickets of stubble or weeds; these when we found we stopped up; and then traced their avenues from the first entrance through many winding paths, a little beneath the surface; at other times it led to a cell containing their nest, sometimes with callow young, but more frequently the half-grown progeny were gone off with the old pair to the extremity of their runs. To avoid what might be deemed a puerility of description, I shall remark in point, that on one side of their avenue, in a larger space than where their nest was formed, there is ever to be found, if we sought after it, a reservoir of corn: I think I distinctly remember having nearly filled my

bat with this treasured provision.

The lately adopted mode of husbandry has a certainty in unsettling, but not reducing the number of these corn-devourers; a means somewhat similar to this boyish amusement must be adopted to prevent their ravages. By the present mode of husbandry their dwelling is broken in upon, but its inhabitants continue; when the plough breaks in upon their runs, they have a long period before it crosses the extremity of the space, when they must necessarily fall; and it should seem they more generally possess themselves of the newly sown fields of wheat, where they fill new magazines with its grain,\* secure from destruction, safe from the talons of the owl; and here, after they have exhausted their magazine, for months they find subsistence from the earliest green formation of the grain to its state of maturation, at which period it is manifest they breed numerously. Our laws and the occupiers of land have set a price on a winged species of pillagers; while these scarcely obvious subterranean destroyers pilage with secret and more certain destruction; and the farmer's undoubted friend, and their natural enemy, the owl, is rarely protected, and too easily permitted to be wantonly destroyed.

But to drop these remarks; permit me to urge the principal object of this communication, by repeating, that a small portion of wheat might be thickly sown at the usual period of sowing, and transplanted early in the spring to ground to be prepared, and then ready for its reception; and if this be done with equal attention as wheat is dibbled, I am confirmed in opinion, from the foregoing experiment, that its produce will be little if any thing inferior to what results from a common sown crop.

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\* In the intermediate period from the exhausting of this corn, I have reason to believe their subsistence is acorns and beech masts, having found, on the margin of a corn field, carried deep into the earth, a considerable quantity of the former; and last year had the mortification of observing, in a piece of land dropped with acorns, almost every hole opened during a few nights.

## ON THE EDUCATION OF THE ATHENIANS.

BY MR. DE FAUW.

**N**ATIONS become respectable or insignificant in proportion as their governments are wise or vicious; and the Athenians could never have been the most celebrated people on earth, but for the excellence of their laws. The force of education contributed greatly to this effect, although with them it had not attained its most perfect state until three hundred and forty-six years before our era. Diagraphy, or the study of drawing, was then introduced as an essential part; and as such it has been considered both by Aristotle and Pliny.

From this system, the Greeks received the greatest advantages. They were taught to distinguish beautiful from incorrect forms, until they could discern, at the first glance, all the merits and faults of whatever depended immediately on delineation. Ignorant artists shrank before such enlightened critics, who inculcated an exact imitation of nature, and discovered every inaccuracy in the productions of the greatest masters.

As this fortunate event did not take place before the days of Pericles, he had no opportunity of acquiring any knowledge of the fine arts, either in theory or practice. Guided by confidential sculptors and architects, he passed for some time as a connoisseur in the opinion of the Athenians; but the temple of Ceres at Eleusis, which was erected after his own ideas, joined to the counsels of ignorant priests, was so destitute of good taste, that people were entirely undeceived respecting his supposed merits. This edifice, supported only by pilasters, destitute of elegance, was an eye-sore to all Greece, until Demetrius Phalereus undertook, for the honour of his country, to remedy as much as possible the original omissions, by adding a range of Doric columns. It was

only after this improvement that the temple of Eleusis, constructed under the immediate inspection of Pericles, could be reckoned among the superb buildings of Attica.

The method of drawing, practised at this day in the schools of Europe, is radically erroneous. Scholars are under the necessity of reducing their models to a small scale; and in this reduction, purely ideal, consists that defect which I pointed out some years ago, when describing the antiquities of Grecia Magna, consecrated to Juno, on the promontory of Lacinium.

The Athenians began the study of design by copying the human body, in its natural size, and real dimensions, on tables of box-wood. Thus they had a decided superiority over the moderns, who, in terminating their essays, are forced to return back to the very same point.

Drawings of this nature could not indeed be preserved; and they were intended to be effaced with a sponge as soon as the professors had indicated their faults. This, however, did not prevent those who were proficient from making others, better calculated for permanency, either on vellum or Egyptian paper.

Ancient philosophers were divided in their opinion with regard to the exact period of human life, when the mind first becomes susceptible of instruction; but this epoch was supposed to be at the age of seven years, according to the general opinion in Greece.

Persons, who only aspired at gathering the superficial or brilliant flowers of literature, in order to appear with some distinction in the world, could attain this with their fourteenth year; as we find by a passage of Homer, who had himself studied at Athens. But those who wished to arrive at the sphere of the sublime sciences, and even penetrate into

into their sanctuary, were forced to remain very long indeed under the empire and tuition of masters. *Æschines* the philosopher, to whom the dialogue, called *Axiochus*, is commonly attributed, speaks of this as a most painful and thorny state, where despots, says he, succeed each other continually, and not only command with haughtiness, but force themselves to be obeyed with rigour. He either knew not, or did not consider, that in a republic, where the people enjoyed so much liberty, it was necessary to introduce severe rules in education; without however adopting that tyrannical method, recommended by *Chrysippus* the stoic, who in all his writings has added the austerity of his sect to the harshness of his own character.

The young Athenians were at first placed under masters of exercise, who were called *Pedotribes*; and the art of swimming was reckoned indispensable in the naval service. The prows of armed vessels in those days, as every one knows, were furnished with huge masses of pointed iron or brass, which, directed judiciously, were capable of sinking the strongest galley. On such occasions the small boats were insufficient to contain all the crew, and numbers endeavoured by swimming to gain the ships most contiguous in their line of battle. Some ignorant historians have considered a sentence of the Athenians as sanguinary, by which those admirals were condemned to death, who, after having gained a memorable victory, neglected to save the lives of many citizens still struggling amidst the billows. These men belonged to twenty vessels, pierced during the action by the prows of their enemies; and the fleet, hurried by signals to advance, instead of assisting the unfortunate swimmers, had abandoned them to their destiny. This sentence, objected to by *Socrates* only for its form, was in fact both equitable and necessary; for had such criminal au-

dacity in the admirals been left unpunished, the service of the marine would have suffered exceedingly; and on it depended the very existence of the republic.

When the Athenians had finished their exercises in the *Gymnasia* of the *Pedotribes*, they passed successively under the direction of the grammarians, critics, geometricians, and those professors, called *tacticians*. They assumed this name because they taught the art of war, according to certain rules and principles adopted in the army of the republic, with the approbation of its greatest commanders; and among them was *Iphicrates*, who appears to have been the most able tactician that ever appeared in Greece.

All these trials took place previously to the rural course of philosophy in the gardens of the *Lycæum*, or of the academy, which the true lovers of science contrived never to terminate. They remained all their lives attached to the chief of some sect, like *Metrodorus* to *Epicurus*; and dying in the schools, they were interred under the shade of those very trees where they had so often meditated.

In all such details, collected, for the most part by *Æschines*, or the person who had assumed his name, no mention whatever is made of music. We may therefore conclude that it did not, in his time, form any essential part of education, at least with the Athenians, who never indeed had the reputation of excelling in that art. *Xenophon* acknowledges how little those men were esteemed who devoted themselves to the study of melody; and they were even requested to practise elsewhere a talent of so little apparent utility in a democratic government. This was conforming perfectly to those maxims of sound policy which pronounced, that not only a republic, but an empire, might be governed by good laws; but all the music in the world could not preserve peace in a family.

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The young Athenians were besides particularly attentive to their beauty; it was considered by them as the choicest gift of nature; and they fancied that such an instrument as the Grecian flute must have changed their features, by communicating a disagreeable swelling to the lips and cheeks. This species of music had formed part of their education previous to the Peloponnesian war; but from the motives we have stated, it was condemned and abandoned, by general consent of the nation. The dance became so much the more improved, from having some connection with every institution both sacred and profane; for occasions were never wanting of introducing choirs of dancers into the feasts, whether instituted in honour of the god Bacchus, or of the goddess Minerva.

As the philosophers, who inhabited the gardens around Athens, did not choose to employ their time in teaching the first elements of literature and mathematics, they admitted as disciples, those persons only who had already made some considerable progress in the schools. But if satisfied with the method of the subaltern geometers, they could not sufficiently reprobate that of the grammarians, who formed the most obstinate and incorrigible class in all Greece. They had invented certain defective rules of practice, which they could never be persuaded to renounce: such as that of selecting Homer's poems for the first essay of children: they insisted it had always been the mode, and could not be otherwise. From this circumstance the Greeks contracted, necessarily, a decided taste for the marvellous. Their great facility in believing prodigies, and their wonderful aversion to discussing them, produced at length that degree of enthusiasm which makes genius sparkle at the expense of judgement; and, if not all, the greater part of their writers have fallen into this error.

The grammarians defended themselves with arguments more specious than solid. We only endeavour to imitate nature, said they; for the first attempts at literature were in verse; and many centuries had already elapsed before any prosaic work made its appearance in Greece. The most ancient writings of this kind, known to the Athenians, were the decrees of Draco; and from their great obscurity, it was inferred, that the art of writing prose had only then attained a state of infancy.

Nothing was easier than to refute all these idle reasons, by proofs drawn from experience. But even admitting that elementary books ought to be in verse, it would have been advisable to select those of a moral tendency, such as the productions of Solon, Theognis, and Phocilidis. These devoid of all mythology, were infinitely preferable to the *Iliad* for all the purposes of education; and they abounded in useful maxims, and admirable sentences, conveyed in a style, which, although not altogether sublime, was very classical. Solon, in his moral elegies, never employed the smallest spark of poetic flame; and good sense, was substituted in all his works for that enthusiasm so pernicious to children. The first science, with which youth should be made acquainted, is certainly geography; because both reason and common sense point out the necessity of knowing the distribution of apartments, in the place destined for our dwelling. Even the grammarians of Greece were convinced from experience, that, without the aid of this study, it was impossible for them to explain the *Iliad*, which they compared to the rising sun; while the *Odyssey*, in their opinion, was only the twilight of a serene evening.

These poems must have excited ideas not easily defined in the Grecian children, when they saw the divinities, they had been taught to adore,

adore, converted into objects of ridicule. Homer has even described his gods as still weaker, more vicious, and impolite, than the mortals themselves; for Jupiter never addresses Juno without injurious language; and that goddess seldom fails to retort with interest.

Something still more extravagant presents itself in those combats, where the gods, after receiving many cuts and thrusts from the common Greeks, are lodged in the hospital at Olympus; and some time afterwards, they descend, half crippled, to execute some paltry office altogether unworthy of their majesty. When Patroclus was slain by Hector, we find Thetis, the supreme goddess of the ocean, occupied in protecting his carcass from the hungry flies. This has been called the slumber of Homer; but in whatever manner such marvellous things are defined, they are highly improper for children; particularly at the early age of seven years.

After all this, it is not extraordinary that the philosophers should be much discontented with the general conduct of the grammarians, and more particularly with the manner in which those denominated critics, expounded and commented on the writings of Homer. Many were the reforms necessary for the scholars, on being removed from the direction of such teachers; but those, who embraced the sect of Epicurus, experienced the most extraordinary revolutions. Scarcely had they remained one night in the garden of their master, before all their poetical heaven and hell vanished, like the incoherent fabric of a dream. The inconvenience must be very great indeed, when it becomes necessary to destroy the first part of education, in order to establish the second; and when philosophy must labour in removing an infinity of errors and prejudices, which have wantonly been impressed on the tender minds of infants.

Nothing, says Plato, is more in-supportable than those foolish po-

pular opinions, founded alone on the disordered imagination of fanatics and poets. What, continues he, can be imagined more absurd, than the two casks from which the father of the gods is supposed to draw indiscriminately the essence of good or evil, in order to sprinkle mankind; while even the meanest gardener has sense enough to avoid injuring his favourite plants with unsalutary water!

Homer did not deserve, for such ridiculous fictions, to be banished from the republic, but only from subaltern schools, where the magistracy had an immediate inspection. The philosophers, on the contrary, were totally independent; and the people acknowledged this, when the demagogue Sophocles proposed to render them amenable to the senate.

On this occasion, they pursued a mode of conduct, repeatedly adopted in latter times by the parliaments of France: they resigned their functions, and abandoned public instruction, so that without either teachers, or scholars, the state was menaced with total darkness. This contest was carried before the great assembly of the nation, and the demagogue Sophocles was sentenced to pay a fine of five talents, or more than eleven hundred pounds sterling, as a punishment for his ignorance of state affairs.

Composed mostly of labourers and artisans, chosen by hazard, the senate were incompetent judges of the methods necessary for the philosophers to pursue, with regard to their disciples. The Athenians, besides, would have regretted exceedingly the departure of that multitude of foreigners, collected in Attica by the great reputation of its schools, for the sums of money they expended during their course of education were very considerable. Thus, on the whole, nothing could be more diametrically opposite to every principle of sound policy than the proposed decree, and no person ever appeared more completely blind than the demagogue Sophocles.

## ON THE CHOICE OF PROPER TRADES.

**T**HERE is not a more common folly among parents, and certainly there is not one more reprehensible, than choosing improper professions for their children. To have an anxious care for the welfare of our offspring is a duty dictated to us by the feelings of nature, and sanctioned by all laws divine and human. But from the same principles we are directed to have a prudent solicitude in ordering their future stations in life. In a case, upon the determination of which the welfare of a child, both here and hereafter, so greatly depends, it highly concerns us not to make a precipitate nor a preposterous choice.

Besides consulting the abilities and the disposition of the youth, his parents should consider what lies in their power to equip him with, for the station they choose for him; and also what they will, probable, be able to leave behind, for enabling him to act in it with propriety and credit.

But, notwithstanding the truth and benefit of these cautions must strike every person of reason, we are perpetually observing parents naming professions for their children, while mere infants, and consequently when their capacities and inclinations are entirely unknown.

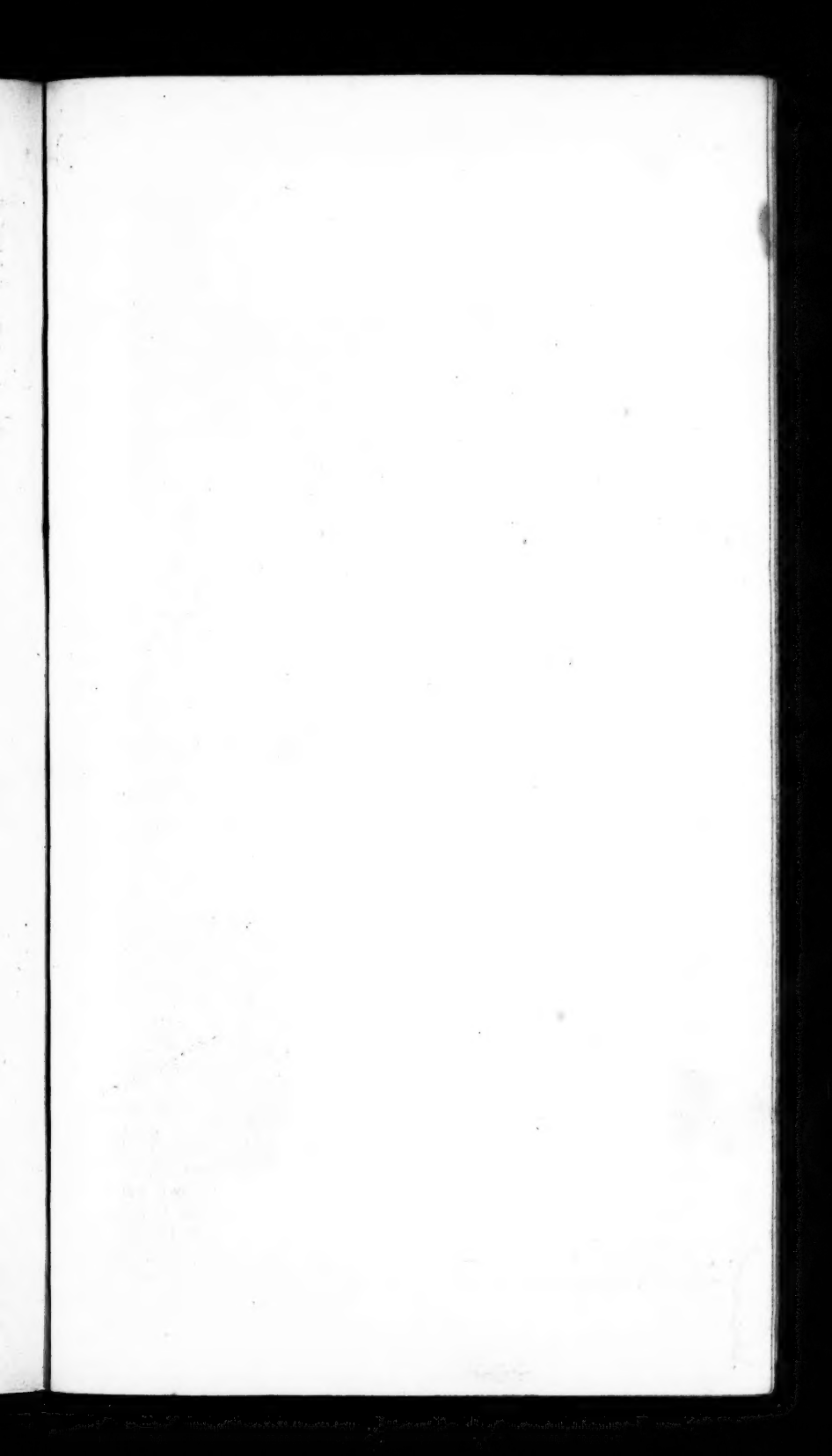
Many persons having magnificent ideas of the importance attached to the learned professions, if they are blessed with sons, kindly sentence them to law, physic, or divinity, without once thinking of the great probability of their children's entertaining an aversion to those stations, when they shall be capable of judging for themselves.

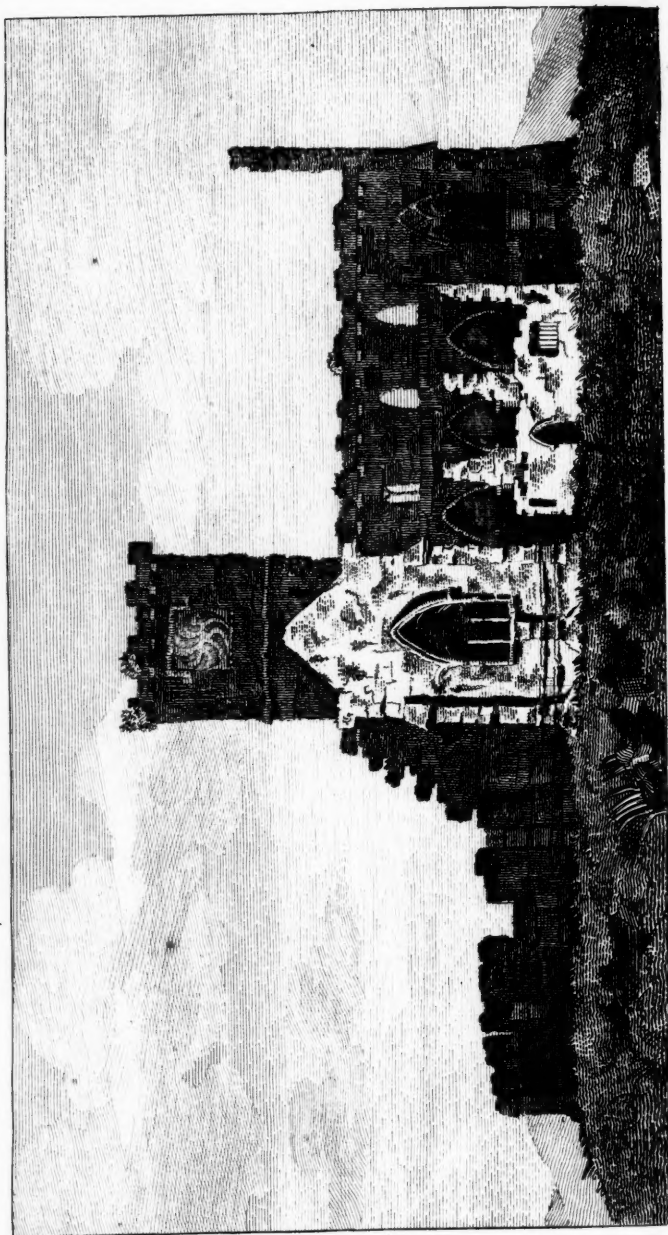
I once knew an honest country farmer, who had three sons, in whom he might have been happy, but for his foolish prejudice for the three grand professions, as he considered them. The eldest was accordingly brought up to the church,

when he was much better adapted by nature for the plough. The second was placed clerk to an attorney, though his inclination led him to a trade: and the third, instead of going to sea agreeable to his desire, was obliged to serve his apprenticeship to a surgeon. The father reduced himself to poverty in bringing them up so much above their rank, and in supplying them with money afterwards; but, notwithstanding all this, the eldest is at this day starving upon a paltry curacy, and is universally despised for his ignorance and sottishness: the second is a pitiful cheating pettifogger, with little practice, in a country town. And the last went surgeon in a ship to Africa, where he died of an epidemic distemper.

Innumerable instances might be produced of people's suffering the greatest misfortunes throughout life, for want of being brought up to proper occupations when first entering actively upon it. If young persons are trained to professions suitable to their genius and inclinations, we rarely observe them careless or profligate; but when they are obliged to exercise callings which are aversive to them, they are unsollicitous about thriving, and not at all emulous of making respectable figures in them.

The first thing a parent should consult, preparatory to placing out his son to a profession by which he is to support himself with credit and advantage, is his genius; and then to give him an education according to his future destination. If the youth is to be brought up to trade, he should be taught such things only as shall be serviceable to him in that line of life. Polite literature, or a liberal education, is thrown away upon such an one; rather it is an injury to him: for the time taken up in learning the Roman and Greek classics, &c. ought to be devoted to merchants accompts, and such other branches





*CATHEDRAL of ICOLMKILL.*

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branches of knowledge, for which he will have occasion every day of his life.

Educating of a youth whose future destination will require the use of no other language than his own, in the learned tongues, is an absurdity which must strike every one's observation; and yet nothing can be more common than to see lads wasting away years in learning Latin and Greek, to the neglect of every thing useful. I would only ask, what benefit scraps of Latin will be of to a shoemaker or a taylor? And supposing that a tradesman should be a most acute grammarian, and ever so excellently versed in the ancient writers of Greece and Rome, will these qualifications supply those necessary ones of being a good workman, and of being a man of punctuality and honesty?—But notwithstanding this, we may observe our grammar schools full of youths who, in a few years, will be as ignorant of Latin grammar as though they had never been initiated into it, and that because they will not have the least occasion for it.

If, indeed, we had no good books in our language, some excuse might be made for making youths acquainted with the learned languages, merely that they may hereafter be

provided with the means of rational entertainment. But as we abound with original publications of every kind, and such as are not excelled by those of any age or language, there is surely a sufficient fund of information and amusement provided in our own tongue for the purpose of unbending or relieving the mind in all circumstances, and for filling up the vacant hours in a manner suited to every one's disposition.

Giving youths, therefore, a learned education, and a genteel profession, when their abilities, inclinations, and rank in life do not call for them, are customs equally ridiculous and pernicious.

No doubt these follies owe their origin to a mistaken tenderness and a foolish pride in parents; but if they would only consider that the honour and happiness of their children are much more likely to be ensured by their being educated in a plain manner, and to plain callings, than by making them gentlemen; they would gladly endeavour to secure for them such a comfortable situation in life, as will brighten their own days with the most delightful satisfaction, as well as of those who are so justly the objects of their most anxious concern.

## ACCOUNT OF THE ISLAND OF ICOLUMKILL.

WITH A VIEW OF THE CHURCH IN THE SAME PLACE.

**I**ONA, or Aemona, and in the Gaelic language, I Colm Kill, i. e. the burying place and isthmus of Columbus, is a small island about a mile's distance from the south west coast of the island of Mull, situated in  $56^{\circ} 59'$  of north latitude. From south to north this little island extends scarce two miles, and only one in breadth. The soil on the east side is very rich, and produces corn and grals, but the west coast is rocky and barren. Saint Columbus, in his voyage from Ireland, landed first upon this isle, and built

there soon after two churches, and as many monasteries: one department for the males, and the other for the females. These were endowed by the kings of Scotland, and of the isles, the revenue of which amounted to 4000 merks *per annum*.

Iona was the see of the isles after the Scots lost the Isle of Man, in which King Crathelint erected a church to the honour of our Saviour, called Fanum Sodorense; and from hence the bishops of the isles were styled *Episcopi Sodorenfis*. The vicar of Iona was the parson of

Soroby in Tyree, and dean of the isles. This monastery produced bishops to several dioceses in England and Scotland; and, among others, Aidanus, who came from thence, and was bishop of Lindisfarne, now Holy Island. The life of Columbus is written in the Gaelic, and a copy of it was some years ago in the hands of M'Donald of Benbecula.

There is a tradition among the inhabitants, that Saint Columbus suffered no women to remain upon the island but such as were devoted to religious celibacy; and that the tradesmen who worked there were obliged to keep their wives in an adjacent isle, called on that account the *women's island*.

Bede, in his Ecclesiastical History, gives the following account of him: In A. D. 565, at the time that Justin the younger succeeded Justinian in the government of the Roman empire, the famous Columbus, a presbyter and abbot, but in habit and manners a monk, came from Ireland to Britain to preach the gospel among the northern provinces of the Picts, that is, to those who, by high and rugged mountains, are separated from the southern provinces; for, on the southern side the Picts, as they affirm themselves, had renounced idolatry and embraced the Christian faith a long time before, and that by the preaching of Ninian, a British bishop, who had been regularly educated at Rome in the sacred mysteries.

In the ninth year of Meilochen, son of Fridius king of the Picts, a

most powerful prince, Columbus converted that nation to the faith of Christ by his doctrine, discipline, and sanctity of life.

Upon this account the island of Iona was given him, which, by contraction, is called Hii, to erect a monastery in, which his successors possess at this day, and where he himself was buried in his 77th year, and 32d after his going to Britain to preach the gospel. He also founded monasteries in Ireland and Britain, but that of Iona had justly the preference. The island has a rector, who is always a presbyter abbot, to whose jurisdiction the whole province, and the bishops themselves, ought to be subject, though the thing be unusual, according to the example of that first doctor, who was not a bishop, but a presbyter and monk, and of whose life and doctrines some particulars are said to have been written by his disciples. But, whatever he was, this is certain, that he left successors eminent for their great charity, divine love, and regular institution. Thus far Bede, in lib. iii. cap. iv. of his Ecclesiastical History.

The learned Dr. Henry Foulis, in his History of the Popish Usurpations, declares it his opinion, that Fergus II. about the year 212, did build a famous abbey or monastery at Iona, and a royal place of interment for himself and his successors, which continued the burying place of the kings of Scotland, till the reign of King Malcolm Canmore;\* and that this island bore the name of Iona till about the year 600, when Saint

\* Our public records are said by Boetius, in his Preface to the Lives of the Bishops of Aberdeen, to have been removed from Icolmkill to the monastery of Restennet, in Forfarshire, by order of King Alexander I. His words are, "Inde (ex Iona insula) sed multos, post annos, ut Restenothii munus est in Angusia, ubi nunc Canonicorum D. Augustini, coenobium quod ad Ionom diffilis admodum erat aditus, nostri annales, inde traducti reservantur Alexander I. Rex, eduxit." Hence Restennet is said to have derived its name, "Qua Rex tenebat."

This place of Restennet was remarkable afterwards for its library of manuscripts, which was carried off or destroyed by the army of Edward I. of England.—Spottiswood's History, page 50.

Pope Honorius III. directed a bull to Gregory bishop of Brechin, and Germanus prior of Restennet; and another to the same bishop, and John prior of this house.—Chartulary of Dryburgh, in the Earl of Buchan's possession, No. 28 and 31.

Saint Colm or Columbus being dead, King Aidan, who was his pupil, out of the great regard he bore him, interred him in the royal burying ground, repaired and beautified the monastery, which he dedicated to the Saint, and, in honour of his name, called the island I Columb Kill.

The present remains upon the island, of buildings, appear to have been the work of succeeding ages, and to have received, from time to time, many additions. The church of St. Mary has a handsome choir and steeple in the middle, with two aisles adjoining, forming, in all, the exact figure of a cross. The steeple, three stories high, stands on four arches adorned with works in basso relievo. Two of these arches are 22 feet in length, the breadth, viz. of the church, within the walls; the other two are 16½ feet; the breadth of the aisles adjoining, each of which is 30 feet in length; the church and choir, with the width of the arch supporting the steeple, are 140 feet in length. The steeple, which you ascend by a narrow winding stair of hewn stone, is almost entire, and some of the roof timbers are still remaining. In the uppermost story is a circular window, lozenge by arches of polished stone meeting in the center, and forming an equal number of oblique spherical triangles, so artfully contrived, that they admit of abundance of light, yet exclude the wind and rain. The south wall of the church rises in very great pillars, wrought according to the different orders, in which are cast arches, each having at the top arched above, and the whole admits light to very near the top of the wall, which is mostly entire; and, where light fails, are seen on the outside of it, the remains of buildings once joined to the wall.

Adjoining to the north wall stands the building now called the College. The arch of the common hall is still entire, as is the area paved with hewn stone, and having galleries,

and the remains of separate apartments for the students. To the north of these lie the ruins of the houses of the religious.

Within the church, in the north west corner, by the wall built across under the arch supporting the steeple, is shewn a large hole near as high as the side wall, into which they say St. Columbus was wont to retire to prayer at stated hours. By the wall at the east end stands a piece of white marble, five feet square, supposed to be the altar, or communion table; one corner is pretty much broke by the inhabitants, who, thinking it to be a relic of St. Columbus, imagine it to be a preservative from diseases, either in man or beast. Near this on the north side of the choir, is a grave stone of black marble, quite entire, on which, in a very fine basso relievo lies Abbot Macfingone in his sacred garb, with a crozier in his hand elbowing two lions at one end, and spurning two at the other. This curious remain is supported by four props a foot in height, and round the edge of the stone is the following inscription:

+ HIC + JACET + JOHANNES MACFINGON ABBAS DE Ij + Obiit Anno MD. Cujus Animo propicietur Altissimis. Amen.

Just opposite to this, on the other side, stands another of common free stone, done after the same manner, for Abbot M<sup>r</sup> Kenzie, but much defaced. Within a small building, close to the choir and joined to it on the south side, lies buried Lauchlan Macfingon, father of Abbot John, under a plain black stone, with this inscription in British characters:

Hæc est Crux Lauchlani Macfingon et ejus filij Johann's Abbatis de Ij facta Anno Dom. MccccLxxxix.

West from this, at a small distance lies a stone much impaired by time, with an inscription in the same character, but very ancient, and with-

out a date, it not being customary ever to add a date, even to a charter, till the days of King Robert Bruce, but to ascertain the evidence by reputable witnesses. The inscription runs thus :

Hic jacet Angusius filius Angusii  
Maic Domlinaab Domnii d Jla.

Within a little enclosure of stone, near the west end of the choir, on the north side, lies a grave stone very much broke, and sunk in ruins, where St. Columbus's body is supposed to be interred. Not far from thence to the northward, before the entrance to a small vault, which they say runs a great way under the buildings, stands a statue of an abbot, called by the country people, who see nothing of the figure of the man, *Abbe Camachhaffaeto*. Near this is an inscription without a date, thus ;

Hic jacet Johannes Betonius Macclenerum Familiae Medicus qui obiit. ....

Ecce cadit Jaculo vidrici mortis inique.

Qui toties alios solvit ipse malis.

Fronting the body of the church, on the south side, is the burying place of the Chieftains, where are several grave stones, with men in armour in basso relievo, without any inscription visible, but supposed

to be of the Macleods, Macguarries, and Macleans of Dowart, but I think more probably of the Scottish kings, whose tombs extend to the westward in a row, without any monument or inscription remaining, except one on a large stone, which seems to have had a long inscription on it, but defaced. One of them appears above ground ; and has on its edge the following antique inscription in the British character.

Cormac Ulfhadda hic est situs.

That is, Cormac Barbatus, or long bearded, lies here interred. Cormac Macaird, one of the kings of Ireland, who, according to Dr. Keating, in his *Notitia Hyberniae*, was buried here in 213.

On the south side of the choir, a few paces west, stands a cross, of one solid stone, overgrown with moss, 14 feet 9 inches high, 6 feet broad, and six feet thick ; fixed on a pedestal of one stone, 2 feet high above the ground, on which are hewn three slopes like steps of stairs quite round. A few paces north of the cross stands the walls of Rollie Oufan, or Oufan's Reliques or Chapel, 60 feet long and 20 broad. And east from this, at a small distance, lies a stone almost sunk in the ground, with an inscription, thus ;

Hic jacet quatuor Priores una.

## VISIT TO THE HAREM OF THE PRINCE OF MOROCCO.

BY WILLIAM LEMPRIERE.

IT was with the greatest pleasure that in about a fortnight after my first attendance on the prince, I observed an amendment in his complaint. His eye now evinced a disposition to recover its former position ; at first he was only able to discern light from darkness, but he could now distinguish an apple at about ten yards distance.

These flattering appearances entirely removed every prejudice which at first arose in the minds of

the prince's attendants ; and his highness himself acknowledged that he had been too hasty in forming his opinion of me. The confidence which this success occasioned, induced the prince to admit me into his Harem, where there were several ladies who had occasion for my services.

Though this afforded me an opportunity of seeing the Harem, I shall wave a particular description of it, as it only differed from that of the

the emperor by being upon a smaller scale.

Upon receiving the prince's orders to attend his ladies, one of his friends was immediately dispatched with me to the gate of the Harem; with directions to the *alcade*\* of the eunuchs to admit myself and interpreter whenever I thought it necessary.

The eunuchs, who have the entire charge of the women, and who in fact live always among them, are the children of negro slaves. They are generally either very short and fat; or else tall, deformed, and lame. Their voices have that particular tone which is observable in youths who are just arriving at manhood; and their persons altogether afforded a disgusting image of weakness and effeminacy. From the trust reposed in them by their masters, and the consequence which it gives them, the eunuchs exceed in insolence and pride every other class of people in the country. They displayed indeed so much of it towards me, that I was obliged, in my own defence, to complain of them once or twice, and to have them punished.

Attended by one of these people, after passing the gate of the Harem, which is always locked, and under the care of a guard of eunuchs, we entered a narrow and dark passage, which soon brought us to the court, into which the women's chambers open. We here saw numbers of both black and white women and children; some concubines, some slaves, and others hired domestics.

Upon their observing the unusual figure of an European, the whole multitude in a body surrounded me, and expressed the utmost astonishment at my dress and appearance. Some stood motionless, with their hands lifted up, their eyes fixed, and their mouths open, in the usual attitude of wonder and surprise. Some burst into immoderate

fits of laughter; while others again came up, and, with uncommon attention, eyed me from head to foot. The parts of my dress which seemed most to attract their notice were my buckles, buttons, and stockings; for neither men nor women in this country wear any thing of the kind. With respect to the curl of my hair, they seemed utterly at a loss in what view to consider it; but the powder which I wore they conceived to be employed for the purpose of destroying vermin. Most of the children, when they saw me, ran away in the most perfect consternation; and on the whole I appeared as singular an animal, and I dare say had the honour of exciting as much curiosity and attention, as a lion or a man-tiger just imported from abroad, and introduced into a country town in England on a market-day. Every time I visited the Harem I was surrounded and laughed at by this curious mob, who, on my entering the gate, followed me close to the very chamber to which I was proceeding, and on my return universally escorted me out.

The greatest part of the women were uncommonly fat and unwieldy; had black and full eyes, round faces, with small noses. They were of different complexions; some very fair, some fallow, and others again perfect negroes.

One of my new patients being ready to receive me, I was desired to walk into her room; where, to my great surprise, I saw nothing but a curtain drawn quite across the apartment, similar to that of a theatre which separates the stage from the audience. A female domestic brought a very low stool, placed it near the curtain, and told me I was to sit down there, and feel her mistress's pulse.

The lady, who had by this time summoned up courage to speak, introduced her hand from the bottom

of

\* An officer, in the general idea of the word.

of the curtain, and desired me to inform her of all her complaints, which she conceived I might perfectly perceive by merely feeling the pulse. It was in vain to ask her where her pain was seated, whether in her stomach, head, or back; the only answer I could procure, was a request to feel the pulse of the other hand, and then point out the seat of the disease, and the nature of the pain.

Having neither satisfied my curiosity by exhibiting her face, nor made me acquainted with the nature of her complaint, I was under the necessity of informing her in positive terms, that to understand the disease it was absolutely necessary to see the tongue, as well as to feel the pulse; and that without it I could do nothing for her. My eloquence, or rather that of my Jewish interpreter, was, however, for a long time exerted in vain; and I am persuaded she would have dismissed me without any further enquiry, had not her invention supplied her with a happy expedient to remove her embarrassment. She contrived at last to cut a hole through the curtain, through which she extruded her tongue, and thus complied with my injunction as far as it was necessary in a medical view, but most effectually disappointed my curiosity.

I was afterwards ordered to look at another of the prince's wives, who was affected with a scrophulous swelling in her neck. This lady was, in the same manner as the other, at first excluded from my sight; but as she was obliged to shew me her complaint, I had an opportunity of seeing her face, and observed it to be very handsome. I was informed that she had been at one period the favourite of the prince, but owing to this defect he had in a great measure deserted her; and this circumstance accounts for the extreme anxiety which she seemed to express to get rid of this disagreeable disease.

As soon as I had examined her neck, she took off from her dress the whole of her golden trinkets, which were very numerous, and of considerable value, put them into my hand, and desired me to cure her; promising a still greater reward if I succeeded. Conscious of the uncertainty of rendering her any material service, I immediately returned the present, and assured her that she might depend on my giving all proper remedies a fair trial, but that I could not be answerable for their success. There is nothing more unpleasant than the inability of giving reasonable ground for hope, when it promises to be productive of so much happiness to a fellow-creature. It was with pain I observed that this poor lady, though somewhat cheered, was yet dissatisfied with my reply; she could not refrain from shewing evident marks of disappointment, and even displeasure, at my hesitation, by saying, she always understood that a Christian physician could cure every disease.

During the course of my attendance in the Harem, I had an opportunity of seeing most of the prince's women, who, exclusive of the four wives allowed him by his religion, were about twenty in number, and who did not, like his wives, discover that invincible reluctance to the display of their beauty. They at first proved very troublesome patients; for upon my not telling them all their complaints immediately upon feeling the pulse, they considered me as an ignorant empiric, who knew nothing of my profession. Besides this, I found that each of them flattered themselves with almost an instantaneous cure. In short, after many fruitless efforts to teach those to reason who had hitherto never made the smallest use of their understandings, I was at last obliged to adapt my deportment to the capacities of my patients, and soon acquired among them as much undeserved commendation

commendation as I had incurred unmerited reproach.

Most of the women in the Harem were under thirty years of age, of a corpulent habit, and of a very awkward gait. Their knowledge of course, from having led a life of total seclusion from the world, was entirely confined to the occurrences in their Harem; where, as they were allowed a free access to each other, they conversed upon such subjects as their uniform understandings served to furnish them with. They are never suffered to go out, but by an express order from the prince; and then only when removing from one place of residence to another. I in general found them extremely ignorant, proud, and vain of their persons, even to a degree which bordered upon childishness. Among many ridiculous questions, they asked my interpreter if I could read and write; upon being answered in the affirmative, they expressed the utmost surprise and admiration at the abilities of the Christians. There was not one among them who could do either; these rudiments of learning are indeed only the lot of a few of their men, who on that account are named Talbs, or explainers of the Mahometan law.

Among the concubines of the prince there were six female slaves of the age of fifteen, who were presented to him by a Moor of distinction. One of these was descended from an English renegade, another from a Spanish, and the other four were of Moorish extraction.

Where the more solid and useful accomplishments are least cultivated, a taste is often found to prevail for those which are purely ornamental and frivolous. These devoted victims of libidinous pleasure received a daily lesson of music, by order of the prince, from a Moor who had passed some little time in London

and Italy, where he had acquired a slight knowledge of that science. I had an opportunity of being present at one of these performances, but cannot say I received much amusement, in a musical view, from my visit. It was a concert vocal and instrumental: the instruments used upon this occasion were the mandoline, a kind of violin with only two strings, and the tabor. The principal object in their performance seemed to be noise; it was without the least attention to melody, variety, or taste, and was merely drawing out a wild and melancholy strain.

Conversation, however, forms the principal entertainment in these gloomy retirements. When I visited the Harem, I never found the women engaged in any other employment than that of conversing on the ground in circles. In fact, as all the needle-work is performed by Jewesses, and their cookery, and the management of their chambers, by their slaves and domestics, of which they have a proportionable number, according to the favour they are in with the prince, it is not easy for them to find means of occupying their time, and particularly since none of them are able to read or write. It is impossible, indeed, to reflect on the situation of these unfortunate women without the most lively sentiments of compassion. Excluded from the enjoyment of fresh air and exercise, so necessary for the support of health and life; deprived of all society but that of their fellow-sufferers, a society to which most of them would prefer solitude itself; they are only to be considered as the most abject of slaves—slaves to the vices and caprice of a licentious tyrant, who exacts even from his wives themselves a degree of submission and respect which borders upon idolatry, and which God and nature never meant should be paid to a mortal.

## ACCOUNT OF MOUNT CARMEL, IN PALESTINE.

BY THE ABBE' MARITI.

ON ascending that part of Mount Carmel which projects into the sea like a promontory, you find on the left a garden, surrounded by very weak walls, that conducts to two remarkable grottos. The first of these grottos, which is also the largest, and which has been cut into almost a square form by means of the chisel, is about six feet in length, twenty seven in breadth, and twelve in height: from this you pass into the second, which appeared to me to be two-thirds narrower, and besides very irregular.

These grottos are held in great veneration by the Mahometans, who considered them as the ancient habitation of the prophet Elias. They have converted them into a mosque, under the title of El Kader; that is to say, the green, in which service is performed by a dervise, or Turkish monk, who with his family lives in a neighbouring cottage.

This place served formerly as an asylum to some Carmelite monks, who afterwards quitted it, in order to avoid the continual insults of the Arabs. It was indeed too near the high road to afford a peaceable life to these Cenobites.

When you come out from this grotto, into which you are admitted on paying a few pieces of money, you ascend by a very steep and narrow path, which in some places is cut out in the rock after the manner of steps. Before you reach the summit, you meet with the convent of these solitary monks of whom I have just spoken.

The structure of this peaceful retreat excites equal respect and admiration. It is almost indebted for its whole extent to the hand of nature only, which seems to have constructed it in favour of rural and sequestered virtue. The small apartments and cells destined for the use of travellers are so many convenient grot-

tos, suited to the necessities of life. A grotto serves also as a chapel to this sacred place. When the traveller stretches his eye across the ocean, where his view is lost amidst the immensity of the watery space which is commanded by the mountain, he thinks himself still more retired from the world. The French merchants of the city of Acre come hither sometimes for the benefit of the air, which is as pure as the innocence of those who have fixed their abode in this charming spot. They have erected a small habitation for their convenience, together with a few additional cells, which have enabled the solitary tenants to increase their number.

The grotto which forms the chapel has two entrances, fashioned by the chisel into the form of doors. One of them looks towards the small square before the monastery, and the other towards the interior part of it. This chapel, which is very irregular, may be about twenty feet in length, and six in breadth. It contains two altars, the principal of which is consecrated to the Virgin, and the second to St. Elias.

Two priests, and two Carmelite laics, are almost always here at prayers. The little leisure which they allow themselves is employed in cultivating a small garden contiguous to the monastery.

These monks live on the charity of the Mahometans, who have often been witnesses to their exemplary life. When I saw them bringing their alms, I blessed virtue, the irresistible power of which subdues mankind, and forces even our enemies to relieve our wants.

This convent is under the protection of the French consul at Seyd, or rather of the consulship of Acre, upon which the former depends. Daher Omar, when he became master of this country, secured to the Cenobites

Cenobites the possession of their retreat, on agreeing to pay a small tribute, which he receives annually. On every principal festival the standard of France is hoisted on this monastery.

The Carmelite fathers of this monastery purchase their annual provisions at Acre, where they possess an hospital, which they never inhabit but in cases of necessity. With regard to those articles which they are daily in want of, they procure them at New Caiffa, distant from their convent about three miles and a half.

The penitent manners of the monks of Mount Carmel have inspired the Mahometans also with the utmost veneration for the church of that place. In their greatest distresses, and particularly when sick, they invoke the images of the Virgin and of St. Elias; which is an astonishing circumstance, when we consider that, by an express article in their law, they are forbid to worship the representation of saints. I had several opportunities of observing their zeal and fervor, during the forty days that I resided in this monastery.

In 1763, when the chief of Acre was under the necessity of repelling the attacks of his sons, some Bedouin Arabs, taking advantage of this division, came and plundered the convent of these poor monks. By this barbarity they were deprived of every thing that they possessed, either in furniture or provisions. They however all fled to Acre, except one only, whom the fury of these banditti spared. When a reconciliation took place between the father and his sons, these monks returned to their cells, which they again arranged as well as they could.

On the whole declivity of Mount Carmel, which divides the grottos El-Kader from the convent of the Cenobites, there are seen a great number of cisterns, destined formerly for receiving the rain water.

Having through curiosity descend-

ed into one of these, I found it very spacious; and it appeared to be indebted to art for nothing but the solid crust with which the bottom of it was covered. It is however now much cracked, and broken in some places, so that it is no longer proper for containing water. I found two more of the same kind at a little distance, but still in a condition to hold a little water in winter for the use of the monks.

Some paces from the convent there is a solitary grotto, which the Orientals are persuaded was the habitation of the prophet Elisha, whose name it still bears.

When you arrive at the summit of the mountain, you find the ruins of an ancient edifice, which visibly hang over the cells of these Carmelites. The author of *The Theatre of the Holy Land*, already mentioned, assures us that this monument was a monastery built by St. Helen.

These ruins, which are as thick as the walls of a fortress, have every appearance of solidity. The first time that I visited Mount Carmel, I found them much higher than I did at my return. I was told by the monks, that they had demolished about nine feet in height of them, in order to prevent their falling on the cells, and burying them: which might have happened by the fury of the winds that blow here sometimes with great violence.

This excuse, sufficient without doubt, will not please the lovers of antiquities, who often prefer a collection of remarkable stones to the safety and preservation of men.

I shall not detain the reader with an account of the vestiges of other ancient convents to be seen on this mountain, as they presented nothing either curious or remarkable.

It appears that St. Elias inhabited successively every part of Mount Carmel, since the greater part of the grottos, fountains, and fields, are still called by his name.

After travelling five miles, you descend into a valley, where one is

struck with a view of a vast space cut out in the rock, which was destined for receiving horses, and which is capable of containing a dozen.

A neighbouring fountain, which winds through the valley, threw itself into a canal cut also out of the live rock, and turned the wheels of a mill at a little distance from the sea. The canal and the mill are now both destroyed; and no use is made of this beautiful stream, which loses itself in the neighbouring waves.

A little lower there is a second spring, equally pure and excellent, to which the good Cenobites come to fetch water when the summer heats dry up the cistern of the convent.

You then enter a field called the Field of Cucumbers: thus named, because it contains a great number of round stones, the interior part of which, consisting of a sparry substance, has a great resemblance to the pulp of a cucumber. Oriental superstition considers this *lusus naturæ* as occasioned by a malediction of the prophet Elijah; who, not being able to obtain from the proprietor one of these cucumbers to refresh him, ordered them to be changed into stones. The European philosopher, who laughs at this fable, perceives here nothing strange or uncommon. Abundance of the same kind of stones may be found in all the mountains of Syria.

The edifices of this part of Mount Carmel were destroyed under the efforts of the Arabs, who transported the materials of them to Damietta, where there are no stones fit for building.

At the distance of eight miles from the promontory, advancing towards the east, you arrive at a certain part of the mountain, facing the west, called by the Arabs Mansur, and the Europeans the Place of Sacrifice, in remembrance of what was done there by the prophet Eli-

jah. I mean, his drawing down the fire of heaven on his sacrifice, in order to give the people of Israel a visible image of the true God, whilst the prophets of Baal found their invocations attended with no effect.

In the neighbourhood there are forty grottos, all connected together; and these are the strongest proofs that we have of the existence of the ancient anchorets of Mount Carmel.

This mountain, situated in Phœnicia, belonged, according to Calmet, on the northern part, to the tribes of Asher and Manasseh. Celebrated in scripture by the abode which the prophets Elijah and Elisha made on it, Mount Carmel was no less distinguished by the abundance of its productions, and the excellence of its fruits; but this favoured spot is at present covered with nothing but forests.

It must indeed be naturally fertile, since various plants grow on it without cultivation, such as sage, wormwood, rue, hyssop, lavender, and parsley: it produces many flowers; and amongst others hyacinths, lilies, anemones, tulips, and ranunculuses.

Some years ago two Germans came to Mount Carmel, for the purpose of collecting rare plants; and I have been told they went away very well satisfied with the success of their expedition.

This place is extremely agreeable, and above all to the sportsman, on account of the number of fowls and quadrupeds with which it abounds. Amongst the latter I observed some tigers.

Since it has formed a part of the dominions of Daher Omer, it is freed from the Bedouin Arabs, who with their chief were dispersed throughout all the plains. On this mountain there was formerly a fortress called Ecbatane. Pliny tells us, that it was afterwards called Carmel, as well as the promontory upon which it was built.

Pythagoras was fond of meditating in these solitary places; and here he

he reviewed all his thoughts before he communicated them to the Grecian schools.

Vespasian came hither to consult the oracle, which, according to Tacitus, had only one altar, without a statue or a temple.

St. Lewis, King of France, paid a visit to Mount Carmel in 1254; and obtained from the superior of the Carmelite fathers, that six of their monks should accompany him to Europe, in order to establish themselves in his kingdom.

Some years before, a small number of them had come into Tuscany, as appears by several authentic monuments.

It may be easily perceived, that this celebrated mountain had formerly on its summit several magnificent edifices; and the remains of them give us still a grand idea of what they once were. Employed

in constructing more recent works, which are now also mouldering to decay, these ancient ruins have yet escaped the destructive hand of time. An European architect would have regretted more than I, to see most beautiful columns of oriental granite lying neglected, while they might no doubt be employed for the noblest purposes.

Since ignorance and barbarity have succeeded the ages of architecture and fine taste, such columns, covered with rubbish or buried under ruins, may be found in all Syria, and particularly in the maritime places of that country.

Should the ideas of the beautiful and great ever be revived in these regions, now enveloped with darkness, the hand of taste will have no occasion to open the superficies of the earth, to find models to guide and direct it.

LETTER FROM THE LATE DR. BENJAMIN FRANKLIN TO  
BENJAMIN VAUGHAN, Esq.

*On the Criminal Laws, and the Practice of Privateering.*

My dear Friend,

March 14, 1785.

**A**MONG the pamphlets you lately sent me was one entitled, "Thoughts on Executive Justice." In return for that I send you a French one on the same subject, entitled, "Observations concernant l'Exécution de l'Article II. de la Declaration sur le Vol." They are both addressed to the judges, but written as you will see, in a very different spirit. The English author is for hanging all thieves; the Frenchman is for proportioning punishments to offences.

If we really believe, as we profess to believe, that the law of Moses is the law of God, and the dictates of divine wisdom infinitely superior to human; on what principles do we ordain death as the punishment of an offence which, according to that law, was only to be punished by a restitution of four-

fold? To put a man to death for a crime which does not deserve death, is it not a murder? And as the French writer says, "Doit-on punir un delit contre la société par un crime contre la nature?"

Superfluous property is the creature of society. Simple and mild laws were sufficient to guard the property that was merely necessary. The savage's bow, his hatchet, and his coat of skins, were sufficiently secured, without law, by the fear of personal resentment and retaliation. When, by virtue of the first laws, part of the society accumulated wealth and grew powerful, they enacted others more severe, and would protect their property at the expence of humanity. This was abusing their power and commencing a tyranny. If a savage, before he entered into society, had been

been told, "Your neighbour by this means may become owner of an hundred deer; but if your brother, or your son, or yourself, having no deer of your own, and being hungry, should kill one, an infamous death must be the consequence;" he would probably have preferred his liberty, and his common right of killing any deer, to all the advantages of society that might be proposed to him.

That it is better an hundred guilty persons escape, than that one innocent person should suffer, is a maxim that has been long and generally approved, and never, that I know of, controverted. Even the sanguinary author of the "Thoughts, &c." agrees to it, observing, "that the very thought of injured innocence, and much more that of suffering innocence, must awaken all our tenderest and most compassionate feelings, and, at the same time, raise our highest indignation against the instruments of it. But," he adds, "there is no danger of either from a strict adherence to the laws." Really?—Is it then impossible to make an unjust law? And if the law itself be unjust, may it not be the very "instrument" which ought "to raise the author's and every body's highest indignation?" I see, in the last newspapers from London, that a woman is capitally convicted at the Old Bailey, for privately stealing out of a shop some gauze, value fourteen shillings and three-pence, and the punishment of an human creature for this offence is by death on a gibbet! Might not that woman, by her own labour and industry, have made the reparation ordained by God in paying fourfold? Is not all punishment inflicted beyond the merit of the offence, so much punishment of innocence? In this light how vast is the annual quantity of not only injured but suffering innocence, in almost all the civilized states of Europe!

But it seems to have been thought that this kind of innocence may be punished by way of preventing crimes. I have read indeed of a cruel Turk in Barbary, who, whenever he bought a new Christian slave, ordered him immediately to be hung up by the heels, and to receive an hundred blows of a cudgel on the soles of his feet, that the severe sense of the punishment, and fear of incurring it thereafter, might prevent the faults that should merit it. Our author himself would hardly approve entirely of this Turk's conduct in the government of slaves, and yet he appears to recommend something like it for the government of English subjects.

He applauds the reply of Judge Burnet to the convicted horse stealer, who being asked what he had to say, why judgement of death should not be passed against him? and answering, that it was hard to hang a man for only stealing an horse, was told by the judge, "Man, thou art not to be hanged only for stealing a horse, but that horses may not be stolen."

But the man's answer, if candidly examined, will, I imagine, appear reasonable, as being founded upon the eternal principles of justice and equity, that punishments should be proportioned to offences, and the judge's reply brutal and unreasonable, though the writer "wishes all judges to carry it with them whenever they go the circuit, and to bear it in their minds, as containing a wise reason for all the penal statutes which they are called upon to put in execution. It at once illustrates (says he) the true grounds and reasons of all capital punishments whatsoever, namely, that every man's property, as well as his life, may be held sacred and inviolate."

Is there then no difference in value between property and life? If I think it right that the crime of murder should be punished with death, not only as an equal punishment

ment of the crime, but to prevent other murders, does it follow that I must approve of inflicting the same punishment for a little invasion on my property by theft? If I am not myself so barbarous, so bloody-minded, and revengeful as to kill a fellow creature for stealing from me fourteen shillings and three-pence, how can I approve of a law that does it?

Montesquieu, who was himself a judge, endeavours to impress other maxims. He must have known what humane judges feel on such occasions, and what the effects of those feelings are; and so far from thinking that severe and excessive punishments prevent crimes, he asserts, as quoted by our French writer, that

"L'atrocité des loix en empêche l'exécution.

"Lorsque la peine est sans mesure on est souvent obligé de lui préférer l'impunité.

"La cause de tous les relâchemens vient de l'impunité des crimes, et non de la moderation des peines."

It is said by those who knew Europe generally, that there are more thefts committed and punished annually in England, than in all the other nations put together. If this be so, there must be a cause or causes for such gross depravity in the common people. May not one be the deficiency of justice and morality in our national government, manifested in our oppressive conduct to subjects, and unjust wars to our neighbours? View the long-persisted-in, unjust, monopolizing treatment of Ireland at length acknowledged.

View the plundering government exercised by our merchants in the Indies, the confiscating war made upon the American colonies, and, to say nothing of those upon France and Spain, view the late war upon Holland, which was seen by impartial Europe in no other light than that of a war of rapine

and pillage, the hopes of an immense and easy prey being its only apparent and, probably, its true and real motive and encouragement.

Justice is as strictly due between neighbour nations, as between neighbour citizens. An highwayman is as much a robber when he plunders in a gang as when single; and a nation that makes an unjust war is only a great gang. After employing your people in robbing the Dutch, is it strange, that being put out of that employment by peace, they still continue robbing and plundering one another?

Privaterie, as the French call it, or privateering, is the universal bent of the English nation, at home and abroad, wherever settled. No less than seven hundred privateers were, it is said, commissioned in the last war! These were fitted out by merchants to prey upon other merchants, who had never done them any injury. Is there any one of those privateering merchants in London, who were so ready to rob the merchants of Amsterdam, that would not as readily plunder another London merchant of the next street, if he could do it with the same impunity? The avidity, the *alieni appetens*, is the same: it is the fear alone of the gallows that makes the difference.

How then can a nation, which, amongst the honestest of its people, has so many thieves by inclination, and whose government encouraged and commissioned no less than seven hundred gangs of robbers, how can such a nation have the face to condemn the crime in individuals, and hang up twenty of them in a morning! It naturally puts one in mind of a Newgate anecdote: one of the prisoners complained that in the night somebody had taken his buckles out of his shoes; "What the devil!" says another, "have we then thieves amongst us? It must not be suffered, let us search out the rogue, and pump him to death."

There

There is, however, one late instance of an English merchant who would not profit by such ill-gotten gain. He was, it seems, part owner of a ship, which the other owners thought fit to employ as a letter of marque, and which took a number of French prizes. The booty being shared, he has now an agent here enquiring by an advertisement in the Gazette, for those who suffered the loss, in order to make them, as far as in him lies, restitution. This conscientious man is a Quaker.

The Scotch Presbyterians were formerly as tender; for there is still extant an ordinance of the town-council of Edinburgh, made soon after the reformation, forbidding "the purchase of prize goods, "under pain of losing the freedom "of the burgh for ever, with other "punishment at the will of the "magistrates, the practice of making "prizes being contrary to good "conscience, and the rule of treating Christian brethren as we "would wish to be treated; and "such goods are not to be sold by "any godly men within this burgh." The race of these godly men in Scotland is probably extinct, or their principles abandoned, since, as far as that nation had a hand in promoting the war against the colonies, prizes and confiscations are believed to have been a considerable motive.

It has been for some time a generally received opinion, that a military man is not to enquire whether a war be just or unjust; he is to execute his orders. All princes, who are disposed to become tyrants, most probably approve of this opinion, and are willing to establish it; but is it not a dangerous one? since on that principle, if the tyrant commands his army to attack and destroy not only an unoffending neighbour nation, but even his own subjects, the army is bound to obey. A negro slave in our colonies, being commanded by his master to rob or murder a neighbour, or do any

other immoral act, may refuse, and the magistrate will protect him in his refusal. The slavery then of a soldier is worse than that of a negro! A conscientious officer, if not restrained by the apprehension of its being imputed to another cause, may indeed resign, rather than be employed in an unjust war; but the private men are slaves for life; and they are, perhaps, incapable of judging for themselves. We can only lament their fate, and still more that of a sailor, who is often dragged by force from his honest occupation, and compelled to imbue his hands in, perhaps, innocent blood. But methinks it well behoves merchants (men more enlightened by their education, and perfectly free from any such force or obligation) to consider well of the justice of a war, before they voluntarily engage a gang of ruffians to attack their fellow-merchants of a neighbouring nation, to plunder them of their property, and, perhaps, ruin them and their families if they yield it, or to wound, maim, and murder them, if they endeavour to defend it. Yet these things are done by Christian merchants, whether a war be just or unjust; and it can hardly be just on both sides. They are done by English and American merchants, who nevertheless complain of private theft, and hang by dozens the thieves they have taught by their own example.

It is high time, for the sake of humanity, that a stop were put to this enormity. The United States of America, though better situated than any European nation to make profit by privateering (most of the trade of Europe with the West Indies, passing before their doors), are, as far as in them lies, endeavouring to abolish the practice, by offering, in all their treaties with other powers, an article, engaging solemnly that, in case of a future war, no privateer shall be commissioned on either side; and that unarmed merchant

chant ships shall pursue their voyages unmolested. This will be an happy improvement of the law of nations. The humane and just cannot but wish general success to the proposition.

LETTER FROM DR. FRANKLIN TO MADAME B\*\*\*.

*Written at Passy, near Paris.*

YOU perhaps recollect, madam, when we lately spent so happy a day in the delightful gardens of Moulin Joli, with the amiable society who resided there, that I stopped in one of the walks, and permitted the company to pass on without me.

We had been shewn an infinite number of dead flies of the ephemeron species, the successive generations of which, it is said, are born and die in the same day.

I happened to perceive, on a leaf, a living family engaged in conversation. You know, madam, I understand the language spoken by every species of animals inferior to our own; and the very close application I give to the study of them, is perhaps the best excuse I can offer for the little proficiency I have made in your charming language.

Curiosity led me to listen to the conversation of these little creatures; but, from the vivacity peculiar to their nation, three or four of them spoke at once, and I could scarcely learn any thing from their discourse. I understood, however, from some broken sentences which I caught now and then, that they were warmly disputing about the merit of two foreign musicians, a drone and a gnat; and that they appeared to spend their time in these debates with as little concern for the brevity of life, as if they had been sure of living for a whole month. "Happy people!" said I to myself, "you certainly live under a wise, equitable, and moderate government; since no public grievances call forth your complaints, and your only source of dispute is the perfection or imperfection of foreign music."

I left them soon after, in order to observe an aged ephemeron with grey hairs, who, perched solitary on a leaf, was talking to himself. His soliloquy will, I believe, amuse that amiable friend to whom I am indebted for the most agreeable of my recreations, the charms of animated conversation, and the divine harmony of musical execution.

"It was the opinion," said he, "of the learned philosophers of our race, who lived and flourished before us, that this vast world itself could not subsist more than eighteen hours; and that opinion to me appears to have some foundation, since, by the motion of the great luminary that gives life to the whole nation, and which in my time has, in a preceptible manner, declined considerably towards the ocean that bounds the earth, it must necessarily terminate its course at that period, be extinguished in the waters that surround us, and deliver up the world to cold and darkness, the infallible forerunners of death and universal destruction. I have lived seven hours in these eighteen; it is a great age, amounting to no less than four hundred and twenty minutes. How few of us live so long!"

"I have seen whole generations spring up, flourish and disappear. My present friends are the children and grand-children of the friends of my youth, who, alas! are no more, and whom I must soon follow; for, in the ordinary course of nature, I cannot expect, though in good health, to live more than seven or eight minutes longer."

"What avail at present all my labours, all my fatigues, to accumulate a provision of sweet dew which I shall

I shall not live long enough to consume? What avail the political discussions in which I am engaged for the service of my countrymen, the inhabitants of this bush; or my philosophical enquiries, devoted to the welfare of the species in general? In politics, what are laws without manners?

"A course of minutes will render the present generation as corrupt as the ancient inhabitants of other bushes, and, of consequence, as unhappy. And in philosophy, how slow is our progress! Alas! art is long, and life is short! My friends would console me with the name which, they say, I shall leave behind me. They tell me I have

lived long enough for glory and for nature. But what is fame to an ephemeron that will be no longer in existence? What will history become, when, at the eighteenth hour, the world itself will be drawn to a close, and be no longer any thing but a heap of ruins?

"For myself, after having made so many busy researches, the only real blessings that remain to me, are, the satisfaction of having spent my life with the view of being useful, the pleasing conversation of a small number of good lady ephemeræ, and now and then the captivating smiles of Madame B\*\*\*, and the sweet sounds of her forte piano."

## ON THE INDIAN GAME OF CHESS.

BY SIR W. JONES.

*From the Asiatic Researches.*

**I**F evidence be required to prove that Chess was invented by the Hindus, we may be satisfied with the testimony of the Persians; who, though as much inclined as other nations to appropriate the ingenious inventions of a foreign people, unanimously agree, that the game was imported from the west of India, together with the charming fables of Vishnufarman, in the sixth century of our era. It seems to have been immemorially known in Hindustan by the name of Chaturanga, that is, the four anga's, or members, of an army, which are said in the Amarakôsha to be Hastyaswarat'hapádátam, or elephants, horses, chariots, and foot-soldiers; and in this sense the word is frequently used by epic poets in their descriptions of real armies. By a natural corruption of the pure Sanscrit word, it was changed by the old Persians into Chatrang; but the Arabs, who soon after took possession of their country, had neither the initial nor final letter of that word in their alphabet, and consequently altered it further

into Shatranj, which found its way presently into the modern Persian, and at length into the dialects of India, where the true derivation of the name is known only to the learned. Thus has a very significant word in the sacred language of the Bráhmans been transformed by successive changes into *axedrez*, *scacchi*, *échecs*, *chefs*, and by a whimsical concurrence of circumstances, given birth to the English word *check*, and even a name to the Exchequer of Great Britain. The beautiful simplicity and extreme perfection of the game, as it is commonly played in Europe and Asia, convince me, that it was invented by one effort of some great genius; not completed by gradual improvements, but formed, to use the phrase of Italian critics, by the first intention: yet of this simple game, so exquisitely contrived, and so certainly invented in India, I cannot find any account in the classical writings of the Bráhmans. It is, indeed, confidently asserted, that Sanscrit books on chess exist in this country, and, if they can be procured

cured at Banáres, they will assuredly be sent to us: at present I can only exhibit a description of a very ancient Indian game of the same kind; but more complex, and, in my opinion, more modern, than the simple chess of the Persians.

This game is also called *Chatu-ranga*, but more frequently *Chatú-ráji*, or the four kings, since it is played by four persons representing as many princes, two allied armies combating on each side: the description is taken from the *Bhawishya Purán*, in which *Yudhisht'hira* is represented conversing with *Vyása*, who explains at the king's request the form of the fictitious warfare, and the principal rules of it: "Having marked eight squares on all sides," says the sage, "place the red army to the east, the green to the south, the yellow to the west, and the black to the north: let the elephant stand on the left of the king; next to him the horse; then the boat; and before them all, four foot-soldiers; but the boat must be placed in the angle of the board." From this passage it clearly appears, that an army, with its four *anga's*, must be placed on each side of the board, since an elephant could not stand, in any other position, on the left hand of each king; and *Rádhacánt* informed me, that the board consisted, like ours, of sixty-four squares, half of them occupied by the forces, and half vacant: he added that this game is mentioned in the oldest law-books, and that it was invented by the wife of *Rávan*, king of *Lancá*, in order to amuse him with an image of war, while his metropolis was closely besieged by *Ráma* in the second age of the world. He had not heard the story told by *Firdausi* near the close of the *Sháhnámah*, and it was probably carried into Persia from *Cányacuvja* by *Borzú*, the favourite physician, thence called *Vaidyapriya*, of the great *Anúshiraván*; but he said, that the *Bráhmans* of *Gaur*, or *Bengal*, were once celebrated for superior skill in

VOL. XI.

the game, and that his father, together with his spiritual preceptor, *Jagannát'h*, now living at *Tribéni*, had instructed two young *Bráhmans* in all the rules of it, and had sent them to *Jayanagar* at the request of the late *Rájá*, who had liberally rewarded them. A ship or boat, is substituted, we see, in this complex game for the *rat'h*, or armed chariot, which the *Bengalese* pronounce *rot'h*, and which the *Persians* change into *rokh*, whence came the rook of some European nations; as the *vierge* and *sol* of the *French* are supposed to be corruptions of *ferz* and *fil*, the prime minister and elephant of the *Persians* and *Arabs*. It were vain to seek an etymology of the word rook in the modern *Persian* language; for, in all the passages extracted from *Firdausi* and *Jámi*, where *rokh* is conceived to mean a hero, or a fabulous bird, it signifies, I believe, no more than a cheek or a face: as in the following description of a procession in *Égypt*: "when a thousand youths, like *cypresses*, *box-trees*, and *firs*, with locks as fragrant, cheeks as fair, and bosoms as delicate, as *lilies* of the valley, were marching gracefully along, thou wouldst have said, that the new spring was turning his face (not as *Hyde* translates the words, carried on *rokh's*) from station to station;" and, as to the battle of the *duwázdeh rokh*, which *D'Herbelot* supposes to mean *douze preux chevaliers*, I am strongly inclined to think, that the phrase only signifies a combat of twelve persons face to face, or six on a side. I cannot agree with my friend *Rádhacánt*, that a ship is properly introduced in this imaginary warfare instead of a chariot, in which the old *Indian* warriors constantly fought; for though the king might be supposed to sit in a car, so that the four *anga's* would be complete, and though it may be often necessary in a real campaign to pass rivers or lakes, yet no river is marked on the *Indian*, as it is on the *Chinese* chess board, and the intermixture of

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ships with horses, elephants, and infantry embattled on a plain, is an absurdity not to be defended. The use of dice may, perhaps, be justified in a representation of war, in which fortune has unquestionably a great share, but it seems to exclude chefs from the rank which has been assigned to it among the sciences, and to give the game before us the appearance of whist, except that pieces are used openly, instead of cards which are held concealed: nevertheless we find, that the moves in the game described by Vyása were to a certain degree regulated by chance; for he proceeds to tell his royal pupil, that "if *cinq*ue be thrown, the king or a pawn must be moved; if *quatre*, the elephant; if *trois*, the horse; and if *deux*, the boat."

He then proceeds to the moves: "the king passes freely on all sides but over one square only; and with the same limitation the pawn moves, but he advances straight forward, and kills his enemy through an angle: the elephant marches in all directions as far as his driver pleases; the horse runs obliquely traversing three squares; and the ship goes over two squares diagonally." The elephant, we find, has the powers of our queen, as we are pleased to call the minister, or general, of the Persians; and the ship has the motion of the piece to which we give the unaccountable appellation of bishop, but with a restriction which must greatly lessen his value.

The bard next exhibits a few general rules and superficial directions for the conduct of the game: "the pawns and the ship both kill and may be voluntarily killed; while the king, the elephant, and the horse may slay the foe, but cannot expose themselves to be slain. Let each player preserve his own forces with extreme care, securing his king above all, and not sacrificing a superior, to keep an inferior, piece." Here the commentator on the Purán observes, that the horse, who has the choice of eight moves from any cen-

tral position, must be preferred to the ship, who has only the choice of four; but this argument would not have equal weight in the common game, where the bishop and tower command a whole line, and where a knight is always of less value than a tower in action, or the bishop of that side on which the attack is begun. "It is by the overbearing power of the elephant, that the king fights boldly; let the whole army, therefore, be abandoned, in order to secure the elephant; the king must never place one elephant before another, according to the rule of Gótama, unless he be compelled by want of room, for he would thus commit a dangerous fault; and if he can slay one of two hostile elephants, he must destroy that on his left hand." The last rule is extremely obscure; but, as Gótama was an illustrious lawyer and philosopher, he would not have condescended to leave directions for the game of Chaturanga, if it had not been held in great estimation by the ancient sages of India.

All that remains of the passage, which was copied for me by Rádhacánt and explained by him, relates to the several modes in which a partial success or complete victory may be obtained by any one of the four players; for we shall see, that, as if a dispute had arisen between two allies, one of the kings may assume the command of all the forces, and aim at separate conquest. First; "When any one king has placed himself on the square of another king, which advantage is called *Sinhásana*, or the throne, he wins a stake; which is doubled, if he kill the adverse monarch, when he seizes his place: and, if he can seat himself on the throne of his ally, he takes the command of the whole army." Secondly; "If he can occupy successively the thrones of all the three princes, he obtains the victory, which is named *Chatúrājī*, and the stake is doubled, if he kill the last of the three, just before he takes possession

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session of his throne, but if he kill him on his throne, the stake is quadrupled." Thus, as the commentator remarks, in a real warfare, a king may be considered as victorious when he seizes the metropolis of his adversary; but if he can destroy his foe, he displays greater heroism, and relieves his people from any further solicitude. "Both in gaining the *Sinhâsana* and the *Chatûrâji*, says Vyâsa, the king must be supported by the elephants or by all the forces united." Thirdly; "When one player has his own king on the board, but the king of his partner has been taken, he may replace his captive ally, if he can seize both the adverse kings; or, if he cannot effect their capture, he may exchange his king for one of them, against the general rule, and thus redeem the allied prince, who will supply his place." This advantage has the name of *Nripâcrishta*, or, recovered by the king; and the *Naucâcrishta* seems to be analogous to it, but confined to the case of ships. Fourthly; "If a pawn can march to any square on the opposite extremity of the board, except that of the king, or that of the ship, he assumes whatever power belonged to that square; and this promotion is called *Shatpada*, or the six strides." Here we find the rule, with a singular exception, concerning the advancement of pawns, which often occasions a most interesting struggle at our common chess, and which has furnished the poets and moralists of Arabia and Persia with many lively reflections on human life. It appears, that "this privilege of *Shatpada* was not allowable, in the opinion of Gôtama, when a player had three pawns on the board; but, when only one pawn and one ship remain-

ed, the pawn might advance even to the square of a king or a ship, and assume the power of either." Fifthly; "According to the *Râchhasa's*, or giants (that is, the people of *Lancâ*, where the game was invented) there could be neither victory nor defeat, if a king were left on the plain without force: a situation which they named *Câcâcâst'ha*." Sixthly; "If three ships happen to meet, and the fourth ship can be brought up to them in the remaining angle, this has the name of *Vrihanauca*; and the player of the fourth seizes all the others." Two or three of the remaining couplets are so dark, either from an error in the manuscript or from the antiquity of the language, that I could not understand the Pandit's explanation of them, and suspect that they gave even him very indistinct ideas; but it would be easy, if it were worth while, to play at the game by the preceding rules; and a little practice would, perhaps, make the whole intelligible. One circumstance, in this extract from the *Purân*, seems very surprising; all games of hazard are positively forbidden by Menu, yet the game of *Chaturanga*, in which dice are used, is taught by the great Vyâsa himself, whose law-tract appears with that of Gôtama among the eighteen books which form the *Dharmasâstra*; but as *Râdhâcânt* and his preceptor *Jagannâ'h* are both employed by government in compiling a digest of Indian laws, and as both of them, especially the venerable sage of *Tribêni*, understand the game, they are able, I presume, to assign reasons, why it should have been excepted from the general prohibition, and even openly taught by ancient and modern Brahmins.

## AN ACCOUNT OF A PERIODICAL DUMBNESS.

THE son of an inn-keeper at Jelsing, in the duchy of Wirtemberg, of a choleric constitution,

and about twenty-five years of age, was taken so ill after supper on St. Stephen's day, that he could neither

stand nor sit. He was also so sick at heart, that had he not been relieved by copious vomiting, he was often apprehensive of being suffocated. About an hour after, he was better; but, during three whole months, he became much dejected and melancholy, and sometimes as if seized with fear. After the expiration of this term, he was suddenly struck dumb, without being able to pronounce the least word, or form the least sound, though he could speak very articulately before. At first, the loss of his speech and voice was instantaneous, but began to continue longer every day; so that, from the duration of some minutes, it amounted to half an hour, two hours, three hours, and lastly to twenty-three hours, yet without order. Such was his condition upwards of half a year. At last the return of his speech kept so constant and regular an order, that for fourteen years together, he could speak but from noon, during the space of an entire hour, to the precise moment of one o'clock. Every time he lost his speech, he felt something rise from his stomach to his throat. He could not be deceived by the transposition of hours, because he observed always and very exactly

the term, from twelve to one, though no bell rings nor clock strikes. Excepting this loss of speech, he made no complaint of the disorder of any animal function. Both his internal and external senses continued sound: he heard always very exactly, and answered by gestures or writing to the questions proposed to him. He eat and drank heartily, and was very handy and active in doing the business of the family. At his time of speaking, his discourse was discreet and sensible, for a person of his education; and, if desired to read, which he sometimes did of himself, he was sure to stop short always in silence the moment that one o'clock in the afternoon locked up the powers of his tongue.

There could not be a more extraordinary case than this, nor one so much deserving of the attention of the curious. How to account for it, must be extremely difficult. Perhaps something he eat at supper, when first taken ill, ever after remained undigested in his stomach or intestines; and, as he used to feel something rising from thence towards his throat, it probably caused the extinction of his voice, which he did not recover till it again subsided.

#### AN ACCOUNT OF A FRENCH LADY, BLIND FROM HER INFANCY.

**A** Young gentlewoman of a good family in France, lost her sight when only two years old, her mother having been advised to lay some pigeon's blood on her eyes, to preserve them in the small-pox; whereas, so far from answering the end, it eat into them: nature, however, may be said to have compensated for the unhappy mistake, by beauty of person, sweetness of temper, vivacity of genius, quickness of conception, and many talents which certainly much alleviate her misfortune.

She plays at cards with the same readiness as others of the party; she first prepares the packs allotted to her, by pricking them in several parts, yet so imperceptibly that the closest inspection can scarce discern her indexes. She sorts the suits, and arranges the cards in their proper sequence, with the same precision, and nearly the same facility, as they who have their sight. All she requires of those who play with her, is to name every card as it is played; and these she retains so exactly, that she frequently performs some

some notable strokes, such as shew a great combination and strong memory.

The most wonderful circumstance is, that she should have learnt to read and write; but even this is readily believed on knowing her method. In writing to her, no ink is used, but the letters are pricked down on the paper; and by the delicacy of her touch, feeling each letter, she follows them successively, and reads every word with her fingers ends. She herself in writing makes use of a pencil, as she could not know when her pen was dry; her guide on the paper is a small thin ruler, and of the breadth of her writing. On finishing a letter, she wets it, so as to fix the traces of her pencil, that they are not obscured or effaced; then proceeds to fold and seal it, and write the direction; all by her own address, and without the assistance of any other person. Her writing is very strait, well cut, and the spelling no less correct. To reach this singular mechanism, the indefatigable cares of her affectionate mother were long employed, who accustoming her daughter to feel letters cut in cards or pasteboard, brought her to distinguish an A from a B, and thus the whole alphabet, and afterwards to spell words; then by the remembrance of the shape of the letters to delineate them on paper, and lastly, to arrange them so as to form words and sentences.

She has learnt to play on the guittar, and has even contrived a way of pricking down the tunes as an assistance to her memory. So delicate are her organs, that in singing a tune, though new to her, she is able to name the notes.

In figured dances she acquits herself extremely well, and in a minuet, with inimitable ease and gracefulness. As for the works of her sex, she has a masterly hand, she sews and hems perfectly well; and in all her works she threads the needles for herself, however small.

By the watch, her touch never fails telling her exactly the hour and minute.

As a supplement to this letter, we shall give a postscript of the late bishop (then Dr.) Burnet to the second letter of his travels.

"In the account that I give you of Geneva, I forgot to mention a very extraordinary person that is there, Mrs. Walker; her father is of Staff-house, she lost her sight when she was but a year old, by being too near a stove that was very hot: there rests in the upper part of her eye so much sight, that she distinguishes day from night: and when any person stands between her and the light, she will distinguish by the head and its dress a man from a woman, but when she turns down her eyes she sees nothing: she hath a vast memory: besides the French, that is her natural language, she speaks both High-Dutch, Italian, and Latin, she hath also the psalms by heart in French, and many of them in Dutch and Italian: she understands the old philosophy well, and is now studying the new: she hath studied the body of divinity well, and hath the text of the scriptures very ready: on all which matters I had long conversations with her. She not only sings well, but she plays rarely on the organ; and I was told she played on the violin, but her violin was out of order. But that which is most of all, is, she writes legibly: in order to her learning to write, her father who is a worthy man, and hath such tenderness for her, that he furnishes her with masters of all sorts, ordered letters to be carved in wood, and she by feeling the characters formed such an idea of them, that she writes with a crayon so distinctly, that her writings can be well read, of which I have several essays. I saw her write, she doth it more nimbly than can be imagined; she hath a machine that holds the paper, and keeps her always in line. But that which is above all the rest, she is a person

person of extraordinary devotion, great resignation to the will of God, and a profound humility. The preceptor that the father kept in the house with her, hath likewise a wonderful faculty of acquiring tongues. When he came first to Geneva (for he is of Zurich) he spoke not a word of French, and within thirteen months he preached in French correctly, and with a

good accent: he also began to study Italian in the month of November, and before the end of the following February he preached in Italian; his accent was good, and his stile florid, which was very extraordinary, for the Italian language is not spoken in Geneva, though the race of the Italians do keep up still an Italian church there."

## THE EFFECTS OF AMOROUS CONNECTION ON CHARACTER.

BY THE MARQUIS D'ARGENSON.

**A**FTER treating in this volume of so many different matters and objects, I am now going to speak of love and women: but I will not dwell long upon either of them; for I think, like Madame Cornuel, who said, we cannot be long in love, without doing foolish things, nor speak much of it, without saying silly ones.

It is difficult, in every period of life, to inspire a real passion: but it is easy to make most women conceive a momentary one; many things contribute to this; a fine figure, the appearance of strength and vigour, the graces, wit, or the reputation of it, complaisance, and, often, a decided tone, and light manners, ambitious ideas, and, finally, interested views; with so many resources, it is almost impossible that every one should not find means to gratify his inclinations during his youth; but, in a riper age, it is necessary to fix the affections. If we will not renounce every species of gallantry, it is necessary to accustom ourselves early to the sweet habit of loving with one whom we love and esteem; without which, we fall into the most gloomy apathy, or insupportable agitation. The habit of which I speak, is more agreeable and solid, when founded upon the permanent affections of the mind; but

this is not so absolutely necessary as not to be dispensed with. It is certain that the cares of a woman are always more agreeable to an old man than those of a relation or friend of his own sex; it seems to be the wish and intention of nature that the two sexes should live and die together.

We become insensible of a settled habitude, and, as we do not perceive that a mistress grows old, and becomes less handsome, we do not observe that her way of thinking becomes our own, and our reason subjected to hers, though sometimes less enlightened. We insensibly sacrifice our fortune to her; and this is a necessary consequence of the resignation we have made of our reason.

Men sometimes pass over the infidelities of women, because they are not perfectly convinced of them, and that a blind confidence is a necessary consequence of their seduction: but if, unfortunately, they come to the knowledge of them, it is impossible for a man, sincerely attached to a woman, not to be susceptible of jealousy. This jealousy takes a tinge of the character of the person who is affected with it. The mild man becomes afflicted, falls ill, and dies; if a repentance, which he is always disposed to believe sincere, does not console him:

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the cholerick man breaks out into rage; and, in the first moments, it is not known how far this may carry him; but men of this disposition are soonest appeased, and most frequently to be deceived.

Pecuniary interest should never be the basis of an amorous connection; it renders it shameful, or at least suspicious: money, says Montaigne, being the source of concubinage. But when a tender union is well formed, interest, like sentiment, becomes common; every thing is mutual; and there is but one fortune for two sincere lovers. If they be equally honest, and incapable of making a bad use of it, this is just and natural; but frequently the complaisance of one, makes him or her partake too much of the misfortunes and errors of the other.

Love should never have any thing to do with affairs; it ought to live on pleasures only: but how is it possible to resist the solicitations of a beloved object, who, though she ought not to participate in affairs which she has not prudence or courage enough to manage, yet having always, for a pretext, her interest in your reputation, welfare and happiness, how is it possible to resist an amiable woman, who attacks with such weapons?

Some ladies have a real, others a borrowed reputation; that of the first is pure and unspotted, founded on the principles of religion, consequently the only genuine one; it belongs to women really attached to their duty, and who have never failed in the least point of it, whether they have had the good fortune to love their husbands, who have returned their affection; or whether, by an effort of virtue, they have been faithful to a man whom they have not loved nor were beloved by. There is another reputation, unknown to religion, which delicate morality, although purely human, does not admit, but which the world, more indulgent, will

sometimes accept as good; that founded upon the good choice of lovers, or rather, of a lover, for multiplicity is always indecent. We are so disposed to think that each loves his likeness, that we judge of the character of men and women by those of their own sex with whom they have formed an intimacy; but infinitely more by the persons for whom they conceive a serious attachment. Many a man of wit has established the reputation of his mistress, without composing madrigals for her, but by making known the passion with which she had inspired him; many a woman of merit has created or established the reputation of him whom she has adopted her cavalier. After all, it is more dangerous to solicit than to decline this kind of reputation: it happens more frequently that a man loses himself by making a bad choice, than he adds to his fame by making a good one.

If the public are indulgent to the attachments of simple individuals, they are much more so to those of kings and people in place, when they think them real, and do not suspect in them either ambition, intrigue, or motives of interest. All France approved of the love of Charles VII. for Agnes Sorel, because she had the courage to say to this prince that, unless he recovered his kingdom, he was not worthy of her affection. The Parisians applauded the love of Henry IV. for La Belle Gabrielle, and sung with pleasure the songs this monarch made for her; because, knowing her to be handsome, and of a good disposition, they imagined she would inspire the king with sentiments of benevolence.

Never did a woman love a man more sincerely than Madame de la Valliere loved Lewis XIV. She never quitted him but for God alone; and, swelled with vanity as that monarch was, he could not complain of this rivalry; so much the less, as the Supreme Being had  
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but the remains of the heart of his mistress, and, perhaps never possessed it entirely.

I have heard an anecdote of Madame de Valliere, which I do not remember to have seen in print. This lady was so modest, and had so little ambition, that she had never told the king she had a brother, much less had she ever asked any favour for him. He was still young, and had made his first campaign among the cadets of the king's household. Lewis XIV. reviewing his troops, saw his mistress smile in a friendly manner at a young man, who, on his part bowed to her, with an air of familiarity. In the evening the king asked, in a severe and irritated tone of voice, who this young man was. Madame de la Valliere was at first confused, but afterwards told his majesty it was her brother. The king, having assured himself of it, conferred distinguished favours upon the young gentleman, who was father of the first Duke de la Valliere, whose widow and children are still alive.

The king's intrigue with Madame de Montelpan, was not of a nature to be approved of so much as that he had with Madame de la Valliere; yet the nation did not complain, because it was thought the love of this lady procured the public magnificent feasts and elegant amusements.

On the contrary, the public were a good deal disgusted with the amours of the king and Madame de Maintenon, although more decent, and that a secret marriage had rendered them legitimate. It was observed that a love, conceived when both parties were in years, afforded a ridiculous spectacle: moreover, Madame de Maintenon meddled with the affairs of government; and it was when she most interfered with them, that things fell into decline, and that Lewis XIV. began to experience misfortunes, which were all laid to her charge.

When the late duke of Orleans, who was regent, fell in love with Mademoiselle de Sery, he was not censured on account of it. The duchess of Orleans, natural daughter to the king, was rather beautiful, but she was not amiable; Mademoiselle de Sery on the contrary, was very much so. She had a son, and it was predicted of him that he would one day become duke of Dunois.

In process of time the regent fell into such an irregularity of conduct, that the public were shocked at it. It was necessary for him to have many other brilliant and estimable qualities to be pardoned so great a defect; but people were so much disposed to indulgence for him, that his affection for Madame de Parabere was approved of, because it was supposed she really loved him, and that he loved her, although he was frequently unfaithful to her.

Exterior decency is generally admired, and princes and men of distinction ought to do nothing to disgust the public; but, right or wrong, it is but too true, that in the end, this public assumes the authority of censuring, without delicacy, every fault: woe to them who are the first objects of gross scandal; they become the victims to its rage: the public judges and punishes them for it; or, at least, hoots at, hisses, and despises them; but, when the number of the guilty increase to a certain degree, it is found, that although hisses are sufficient to condemn bad pieces, they are not rods enough for those men who deserve to be lashed: they then become tolerated, nothing more is said, and, what is worse than all, a resolution is sometimes taken to imitate them. It must be acknowledged that the temptation to sin is very great, when we are sure to do it with impunity; and that people are made easy upon this head, when they are sheltered from reproach and ridicule.

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## REVIEW OF NEW PUBLICATIONS.

## BRITISH PUBLICATIONS.

A JOURNAL DURING A RESIDENCE IN FRANCE, FROM THE BEGINNING OF AUGUST, TO THE MIDDLE OF DECEMBER, 1792. By John Moore, M.D. Vol. II, 8vo. 1793.

IN a former month we gave a review of the first volume of this work. We have laboured through this volume with the same attention we paid to the first, in order to discover any thing new, and present it to our readers; but in this we have not been so successful as we could wish. The most curious part of this volume is an account of the short, but important campaign of 1792, accompanied with a neat and useful map of the march of the various armies.

The Journal begins at Arras, October 7, from whence our traveller and his companion, Lord Lauderdale, proceeded to St. Omers, with a view to visit Lille, as the Austrians had just quitted the bombardment of that town; but the intelligence they received on the road determined them to proceed to Paris by way of Arras. They arrived at Paris the 10th of October.

Dr. Moore now proceeds to give some account of the proceedings of the National Assembly, interspersed with some anecdotes of what happened at Paris, most of which has been already retailed in the newspapers. Dr. Moore seems to have chosen his favourites from among the Girondistes, for he takes every opportunity to calumniate their opponents.

To give our readers an idea of the work, we shall select his notes on the 28th of November.

It is not surprising, that a people of great sensibility, and naturally versatile, should fly from one extreme to another; yet one would hardly have expected that republicans would have expected that republicans

would have been much to the taste of the French nation.

There is, however, in Paris at present, a great affectation of that plainness in dress, and simplicity of expression, which are supposed to belong to republicans. I have sometimes been in company, since I came last to Paris, with a young man, of one of the first families in France, who, contrary to the wishes and example of his relations, is a violent democrat. He came into the box where I was last night at the play-house; he was in boots, his hair cropped, and his whole dress slovenly: on this being taken notice of, he said, "That he was accustomed himself to appear like a republican." It reminded me of a lady, who being reproached with having a very ugly man for her lover, said, "C'est pour m'accoutumer à la laideur de mon mari."—"It is to accustom myself to the ugliness of my husband."

They begin to *tutoyer* each other, that is, to use in conversation the singular pronoun *tu*, instead of the plural *vous*, as the Romans did, and the Quakers do. They have substituted the name *Citoyen*, for *Monsieur*, when talking to or of any person; but more frequently, particularly in the National Assembly, they pronounce the name simply, as Buzot, Guadet, Vergniaud. It has even been proposed in some of the Journals, that the custom of taking off the hat and bowing the head should be abolished, as remains of the ancient slavery, and unbecoming the independent spirit of free men; instead of which they are desired, on meeting their acquaintance in the street, to place their right hand to their heart as a sign of cordiality.

All this appears a little premature. If the republic is permanent, new manners will gradually be introduced, and a new national character will of course be formed; but so very sudden a change of decoration is too much in the style of a harlequin entertainment to be durable. The example of the Greeks and Romans is, in my opinion, too often held out; and when I hear the names of Lycurgus, and Brutus, and Cato, repeated in the Convention, it raises recollections which are not favourable to those legislators and patriots to whose debates I am listening. One of the best observations I have seen in any of Marat's Journals, is the following: after sneering at some of the deputies, on account of their high pretensions to patriotism, he adds, "These are the men, who are on every slight occasion telling us, 'Soyez citoyens que nous sommes républicains, que tout

tout ce qui n'est pas grand et sublime n'est pas digne de nous.—Messieurs, foyez d'abord honnetes gens: après cela, vous ferez des Canille, des Regulus, des Catons, si vous le pouvez.”—“Remember that we are republicans, that nothing but what is great and sublime is worthy of us.—Pray, gentlemen, try in the first place to be honest men: after that, each of you may become a Camillus, a Regulus, or a Cato, if he can.”

David, the celebrated painter, who is a member of the Convention and a zealous republican, has sketched some designs for a republican dress, which he seems eager to have introduced; it resembles the old Spanish dress, consisting of a jacket with tight trowsers, a coat without sleeves above the jacket, a short cloak, which may either hang loose from the left shoulder or be drawn over both: a belt to which two pistols and a sword may be attached, a round hat and feather, are also part of this dress, according to the sketches of David; in which full as much attention is paid to picturesque effect as to convenience. This artist is using all his influence, I understand, to engage his friends to adopt it, and is in hopes that the municipality of Paris will appear in it at a public feast, or rejoicing, which is expected soon. I said to the person who gave me this account, “that I was surprised that David, who was to great a patriot, should be so anxious about an object of this kind.” He answered, “that David had been a painter before he was a patriot.”

Part of this dress is already adopted by many; but I have only seen one person in public completely equipped with the whole; and as he had managed it, his appearance was rather fantastical. His jacket and trowsers were blue; his coat, through which the blue sleeves appeared, was white, with a scarlet cape; his round hat was amply supplied with plumage; he had two pistols stuck in his belt, and a very formidable sabre at his side: he is a tall man, and of a very warlike figure; I took him for a major of dragoons at least: on enquiry, I find he is a miniature painter.

Early in December, the doctor and his friend left Paris, and proceeded to Lille. On the road they joined a courier, and the following circumstance, which shews the wonderful spirit of the French, occurred:

At about two or three in the morning, we stopped at a most miserable hovel, immediately without the gates of Cambray. Had we been ever so much disposed to complain of hardship or fatigue, every expression of that kind would have been sup-

pressed by the behaviour of a young dragoon, who jumped from behind our carriage as soon as it stopped. His arm was in a scarf: he informed us, “that his thumb and two of his fingers had been shot off at the action near Menehould; that he had been at Paris to solicit a small pension, to prevent him from starving, because,” added he, holding up his wounded hand, “avec cette b—de main, I can neither fire a musket, nor work: the secretary of the minister told me, that I could not obtain a pension without a recommendation from my colonel; I saw very well, qu'il fe—de moi, that he made a jest of me; for he knew that my colonel was with the army. I immediately determined to set out for it myself, being sure of getting a recommendation from the colonel, who is un brave garçon; and I should have been obliged to have made the whole journey on foot, had it not been for the politeness of monsieur le courier, who invited me to go behind your chaise, where I have sat as happy as a king all the way from Peronne, for I always have been very fortunate.”

This poor fellow had a little dog in his arms, which he endeavoured to dry with the skirts of his coat. He was desirous to come near a furnace with some embers in it, which stood in the middle of the room, and we lamented to see him quite drenched with rain. “Ce n'est rien, citoyen Anglais,” said he, “j'y suis accoutumé—mais je crois bien que mon pauvre chien a froid—viens, viens, mon ami,” continued he, caressing the dog, “viens te chauffer. It is nothing to me, citizen—I am used to it; but I fear my poor dog may be cold; come, come hither, poor fellow, and warm yourself. My wife got this little dog when he was quite a puppy, and it will prove the most fortunate thing in the world, for I intend him as a present to my colonel, who is distractedly fond of dogs, and will in return give me a very strong recommendation; but I have all my life been a very fortunate fellow; viens, mon petit Azor—baise ton maitre: oh, il est impayable! Come, my little Azor—kiss your master: oh, he is a treasure!”

“You say you have two children,” said I. “Yes, citizen,” replied he, “and both by my wife.”

“I do not understand,” resumed I, “how you could maintain a wife and two children on the pay of a dragoon.” “Ce que est impossible n'est pas aité à comprendre, citoyen; what is absolutely impossible, is not easily understood,” answered he; “but the truth is, it was my wife who maintained me and the children: she is a very industrious woman, and used to get three livres ten sols for making a shirt, when she made for people of quality; but at present, when there are no people of quality, she receives only forty sols for each shirt.”

shirt. "Je ne me plains pas, parce que je suis bon patriote moi---mais il y a une grande différence entre 40 s. et trois livres dix. Malgré cela j'ai toujours eu du bonheur."

"Eh votre main?" said the courier.

"Ma main---ma main," answered the dragoon; "ça pouvoit être mon bras: un de mes camarades à deux pas de moi a eu la cuisse emportée---est-ce que la General Kellermann n'a pas eu aussi un cheval tué sous lui?---c'est une plus grande perte que mes f--- doigts pour le general. Ainsi vous voyez, citoyen, combien j'ai toujours été heureux."

"I do not complain, because I am a good patriot---but there is a great difference between 40 sols and three livres ten. In spite of that, however, I have always been fortunate."

"What say you to the wound in your hand?"

"My hand---why, I say, it might have been my whole arm: one of my comrades, within two steps of me, had his thigh carried off; and had not General Kellermann a horse killed under him? and that was a greater loss to the general than my shabby fingers. So you perceive that I have always been fortunate."

We were indebted to the high spirits and gaiety of this young fellow, for keeping us in tolerable good humour during two hours that we remained in this wretched place; the horses being all the time exposed to the rain, for there was no stable.

Although the doctor was not at Paris during the trial and execution of the king, yet he has collected some anecdotes relative to that affair, which are worth preserving.

Of his first appearance at the bar of the National Convention, he says,

In the mean time, the king knew nothing of its being decreed that he should appear at the bar of the Convention. In an extract from the report of the commissioners that were on service at the Temple on that day, the following particulars are mentioned:

The king rose as usual at seven; he spent only a few minutes in dressing, and about three quarters of an hour in prayer. At eight the drums were heard; he enquired of the commissioners what was the meaning of it, as he had not before heard them so early.

The commissioners pretended ignorance. "Do you not think," rejoined the king, "that they beat the general?" The commissioners replied, they could not distinguish. The king walked musing through the room, and sometimes stood listening attentively. "I think I hear the sound of

horses' feet in the court," said he. The commissioners gave no explanation.

The royal family breakfasted together that morning; they were full of alarm and disquietude at the noise, which increased every moment, and of which they plainly perceived the cause was carefully concealed from them.

Uncertainty in such circumstances agitates the mind more than a full assurance of the worst; the queen and princesses went to their own apartments after breakfast, and left the prince's royal with the king. The commissioners at last informed him, that he was about to receive a visit from the mayor of Paris. "So much the better," said the king. "But I must inform you," resumed the commissioner, "that he cannot speak to you in the presence of your son." The king then, after pressing the child to his breast, desired him to go and embrace his mother in his name. Clery, the valet who attended the king, withdrew with the prince.

The king asked the commissioner, "if he knew what the mayor's business with him was," and was answered in the negative. He walked about the room for some time, stopping at intervals to ask questions respecting the person and character of the mayor. The commissioner answered, "that he was not particularly acquainted with him, but that he was of a good character, and, to the best of his recollection, of a middle age, thin, and rather tall. The king seated himself in a chair, and continued absorbed in meditation. Meanwhile the commissioner had moved behind the chair on which the king was seated. When he awaked from his reverie, not seeing any body, he turned suddenly round, and perceiving the commissioner close behind him, said with quickness, "What do you want, Sir?" "Nothing," replied the other, "but fearing you were indisposed, I approached to know what ailed you."

Monsieur Chambon, the mayor, entered soon after, and informed the king, that he came to conduct him to the National Convention: the king accompanied him without making any objection. When he came to the court, which was full of troops, horse as well as foot, he seemed surprised at seeing some of them in uniforms with which he was unacquainted.

Before he stepped into the mayor's coach, he threw up his eyes to the window of the apartment in which his family were confined, and the tears were observed to trickle down his cheeks.

The coach then proceeded to the Convention, attended by the troops.

The commissioner ascended to the queen's apartment, and found the whole family overwhelmed with fear and sorrow. He acquainted them that the mayor had been with the king: the young prince had al-

ready informed them. "We know that," said the queen; "but now—where have they carried the king now?" "To the Convention," replied the commissioner. "You would have saved us much uneasiness," said the Princess Elizabeth, "if you had informed us of this sooner."

What dreadful apprehensions must this princess have been under, to find any relief in hearing that her brother was carried before an assembly of men so prejudiced against him as she knew the Convention to be!

The king was conducted to the Convention by the Boulevards, la rue neuve des Capucines, la place Vendôme, et la cour de Feuillans. All the streets which open to the Boulevards had guards stationed in them, with orders to prevent a multitude from assembling; and cannon were placed at the entrance of all those streets; patrols were ordered to prevent any kind of obstruction by groups, or carriages, along the whole of the way that the king was to be conducted. Strong guards were placed at different posts near the Tuileries and Hall of the Assembly. It is said there were near 100,000 men in arms that day in Paris.

And the following, on the 26th of December.

The day before his execution, the king gave to one of the commissioners a letter addressed to Mr. Edgeworth, who was the person he wished to attend him in his last moments.

Mr. Edgeworth's father was originally a Protestant clergyman of a good family in Ireland, who was converted to the Roman Catholic religion, and had established himself in France, where he bred his son as an ecclesiastic, in the faith which he himself preferred. The son recommended himself so much by his good conduct and excellent character, that he was chosen by the Princess Elizabeth as her confessor; by which means he became known to, and highly esteemed by, the king; of which he gave the strongest proof, by sending for him on this awful occasion.

The king's letter was carried to Mr. Edgeworth by three soldiers, sent by the Council of the Commune. The contents of the letter were requesting his attendance; but if he found himself, from apprehension of the consequence, or any other cause, averse to come, entreating him to find another priest who had not the same reluctance.

Mr. Edgeworth informed the soldiers, that he would attend them directly to the Temple. His mother and sister were then at a small distance from Paris; he desired Madame d'Argonne, a relation with whom he lived when in town, not to inform them of what had happened, because he saw that

lady herself greatly alarmed, and feared that she might communicate her apprehensions to them.

Mr. Edgeworth was conducted first before the Council in the Temple, and then to the king. On his being introduced, he instantly shewed such marks of respect and sensibility as affected the unfortunate prince so much, that he burst into tears, and was for some moments unable to speak: at length he said, "Excuse me, Mr. Edgeworth, I have not been accustomed of late to the company of men like you."

After passing some time with his confessor, the king thought he had acquired sufficient fortitude to bear an interview with his family. The queen, Princess Elizabeth, with the prince and princess royal, were conducted to his apartment. They continued near three hours together. No tragic poet has imagined a scene more affecting than what was realized at this interview. The actors, so lately placed in the most brilliant situation that the world can give—hurled from the summit of human splendor to the depth of human misery. A sister, children, and a wife, in a prison, taking their last leave of a brother, father, and husband, rendered more dear than ever by his past sufferings, their common calamity, and the dreadful fate awaiting him the following day.

The king, though affected at different times beyond the power of expression, retained his recollection to the last. When they were to separate, the Princess Elizabeth mentioned their hopes of seeing him again in the morning. He allowed her to expect it. The queen could listen to no words of comfort. No consideration could prevent her from pouring forth her indignation in the most violent expressions against the enemies of her husband. In the bitterness of her soul she beat her breast and tore her hair; and her screams were heard at intervals, all that night of agony and horror.

After his family had withdrawn, the king remained for some time with his eyes fixed on the ground without speaking; then with a profound sigh he pronounced, "Ce moment étoit terrible."

I have it from the best authority, that after his family were withdrawn, the misery of his own fate did not engross his mind so entirely as to exclude all solicitude for the fate of others; he enquired in a most affectionate manner of Mr. Edgeworth for several whom he considered as his friends, and particularly for the ecclesiastics, who had been persecuted with the greatest cruelty; and expressed satisfaction at hearing that many of them had escaped to England, where they were received with kindness and hospitality.

Mr. Edgeworth prevailed on him to go to bed for four hours.

He

He rose at five; and expressing an inclination to hear mass, Mr. Edgeworth informed the Council who were sitting in the Temple of the king's request. Some difficulties were made, which Mr. Edgeworth removed, saying, that the usual ornaments and all that was necessary for the ceremony could be procured from a neighbouring church.

Mr. Edgeworth shewing great solicitude that the king should be gratified, one of the commissioners said, he had heard of people who had been poisoned taking the sacrament.

To this horrid insinuation Mr. Edgeworth made no other reply, than by calmly reminding him that the committee were to procure the host.

What was necessary was provided. Mr. Edgeworth said mass, and administered the sacrament to the king; and then mentioned that his family expected to see him before he left the Temple. The king, fearing that he had not sufficient firmness for a second interview, wished to spare them the agony of such a scene, and therefore declined it.

At half an hour after eight Santerre came and informed him that he had received orders to conduct him to the place of execution. After passing three minutes in private with his confessor, he came to the outer room where Santerre had remained, and addressing him, said, "Marchons, je sui pret." In descending to the court, he begged the commissioners to recommend certain persons who were in his service to the commune; after which, not imagining that Mr. Edgeworth intended to accompany him any further, he was bidding him adieu. But the other said, his attendance was not over. "What," said the king, "do you intend to adhere to me still?"—"Yes," replied the confessor, "to the last."

The king walked through the court with a firm step, and entered the mayor's coach, followed by Mr. Edgeworth, a municipal officer, and two officers of the national guards.

The king recited the prayers for persons in the agonies of death during the conveyance from the Temple to the Place de la Revolution, formerly the Place de Louis XV.

When the carriage stopped at the scaffold, the king said, "Nous voici donc arrive." He pulled off his coat, unbuttoned the neck of his shirt, ascended the scaffold with steadiness, and surveyed for a few moments the immense multitude; then approaching the edge, as there was a good deal of noise, he made a motion with his hand for silence, which instantly took place: then speaking with a raised voice, he said, "Francais, je meurs innocent. Je

pardonne à tous mes ennemis, et je souhaite que la France"—

Santerre, who was on horseback near the scaffold, made a signal for the drums to beat, and for the executioners to perform their office. The king's voice was drowned in the noise of the drums.

Three executioners then approached to seize him: at the sight of a cord, with which one of them attempted to tie his arms, the king for the first time shewed signs of indignation, and as if he was going to resist. Mr. Edgeworth put him in mind that the Saviour of mankind had allowed his arms to be tied: he no sooner pronounced this, than the king became passive as a lamb. The executioners laid hold of him, and placed him on the guillotine. The confessor then kneeling with his face near to that of the king, pronounced aloud, "Enfant de Saint Louis, montez au ciel." The blow was given. Mr. Edgeworth's face was sprinkled with the king's blood. The executioner walked round the scaffold, holding up the head to be seen by the people. A few, who had probably been hired for the purpose, cried, "Vive la Nation! Vive la Republique!"

We have made these extracts very copious, as they are on subjects which now much engross the attention of the public.

#### INDIAN ANTIQUITIES: OR, DIS- SERTATIONS. *By the Rev. Thomas Maurice. Part III.*

In our review of the two first parts of this work we observed, that it was designed as an introduction to the history of Hindostan. In this part, Mr. Maurice continues his dissertation on the Indian Theology, and compares the sacred edifices of Hindostan and Egypt. In the Advertisement, he tells us, he "would have been happy to have concluded in this volume his strictures on the Indian Theology, but he found that the very curious and interesting subject of the oriental Triads of Deity opened so vast a field for enquiry, and, withal, led to such important consequences in our own system of theology, that it was utterly impossible to contract it within the narrow limits he had prescribed himself. The present is by no means the period for suppressing any additional

tional testimonies to the truth of one of the fundamental articles of that noble system, and he trusts that he has brought together such a body of evidence as will decisively establish the following important facts; first, that in the Sephiroth, or three superior Splendors, of the ancient Hebrews may be discovered the three hypostases of the Christian Trinity; secondly, that this doctrine flourished through nearly all the empires of Asia a thousand years before Plato was born; and, thirdly, that the grand cavern-pagoda of Elephanta, the oldest and most magnificent temple of the world, is neither more nor less than a superb temple to a tri-une God."

Mr. Maurice proceeds to describe the temples of India, in which he chiefly copies Tavernier. Of these he particularly specifies those of Jaggernaut, Deogur, and Tanjore, (of the two former of which we have given views in Vol. VIII.) in the peninsula, and of Amedavat and Sumnaut, in India Proper.

Having described these wonderful piles of building, and some pagodas of a smaller size, he proceeds to take a view of the pyramids of Egypt. Here Messrs. Graves, Savary, Norden, and Velney, are our ingenious author's guides. From thence he goes on to consider the origin and progress of architecture, with reference to the astronomical and mythological motions of the ancients.

Of the temple of Jaggernaut we have the following account:

Leaving these comparatively small edifices, and this immediate route of our traveller, let us once more attend him to the grand temple of Jaggernaut, the most celebrated, but undoubtedly not among the oldest shrines of India. I am aware that this assertion is directly contrary to the opinion which Mr. Sonnerat appears to favour, who tells us that, according to the annals of the country and the sacred books, the pagoda of Jaggernaut is incontestably the most ancient; and, that were its inward sanctuaries examined, in those sacred recesses would probably be discovered the most ancient and hallowed archives of the country. The calculations of the Brah-

mins, he adds, carry its antiquity as far back as the time of Parithiten, first king of the coast of Orissa, who flourished at the commencement of the Cali age, and by this calculation it should be of the astonishing antiquity of 4800 years. Neither from the appearance, nor from the style, of this pagoda, which is not of a pyramidal form, but is an immense circular fabric, does there arise any evidence of this stupendous antiquity. Jaggernaut is only another name for the great Indian god Mahadeo, who may be recognized by the vast bull, which juts out, with an eastern aspect, from the center of the building. The supposition of Major Rennel is far more probable, that it was erected about the eleventh century, after the destruction of the superb temple of Sumnaut, in Guzurat. The very name of the deity Naut, which signifies Creator, strongly corroborates this supposition; and there is an old tradition in the neighbourhood, that the deity of this temple swam thither from a more westerly region. The Brahmin fable, relative to its erection, asserts that the spot on which it stands was peculiarly favoured by the Deity; and Major Rennel perhaps gives the true reason why it was so; viz. its remote situation from the scene of Mahmud's spreading conquests, and its being shut up from every approach, but on the side of the ocean, by impassable mountains and deep rivers. To what Tavernier has recorded relative to this pagoda, it is not necessary to add in this place any other particulars, than that it is the residence of the arch-brahmin of all India; that the image of Jaggernaut stands in the center of the building upon a raised altar, encompassed with iron rails, under a very lofty dome; and that the sacred domains, that belong to the temple, the munificent donation of successive rajahs, afford pasturage to above 20,000 cows.

#### Of the padoda of Seringham—

However venerable these four pagodas for their sanctity and antiquity, they are all exceeded, in point of magnificence at least, by that of Seringham, which is situated upon an island to which it gives its name, and is itself formed by two branches of the great river Cauveri. The pagoda of Seringham stands in the dominions of the king of Tanjore, in the neighbourhood of Trichinopoly, and is composed, according to Mr. Orme, "of seven square inclosures, one within the other, the walls of which are twenty-five feet high, and four thick. These inclosures are 350 feet distant from one another, and each has four large gates, with a high tower; which are placed, one in the middle of each side of the inclosure, and opposite to the four cardinal points. The outward wall is near four miles in circumference,

circumference, and its gate-way to the south is ornamented with pillars, several of which are single stones, thirty-three feet long, and nearly five in diameter; while those, which form the roof, are still larger: in the inmost inclosures are the chapels. Here," continues this elegant historian, "as in all the other great pagodas of India, the Brahmins live in a subordination which knows no resistance, and slumber in a voluptuousness that knows no wants: here, sensible of the happiness of their condition, they quit not the silence of their retreats to mingle in the tumults of the state; nor point the brand, flaming from the altar, against the authority of the sovereign or the tranquillity of the government." All the gate-ways are crowded with emblematical figures of their various divinities. No Europeans are admitted into the last square, containing the sanctuary of the supreme Veesnu, and few have gone farther than the third. In the war between the French and English in the Carnatic, this voluptuous slumber of the Brahmins was frequently interrupted; for, the pagoda being a place of considerable strength, was alternately taken possession of by the contending armies. On the first attempt to penetrate within the second inclosure, a venerable Brahmin, struck with horror at the thought of having a temple, so profoundly hallowed for ages, polluted by the profane footsteps of Europeans, took his station on the top of the grand gate-way of the outermost court, and conjured the invaders to desist from their impious enterprise. Finding all his expostulations ineffectual, rather than be the agonizing spectator of its profanation, he, in a transport of rage, threw himself upon the pavement below, and dashed out his brains.--- This circumstance cannot fail of bringing to the reader's mind the fine ode of Gray, intitled "The Bard," and the similar catastrophe of the hoary prophet.

Another volume on this very ancient subject, Mr. Maurice promises us in a few weeks.

AN ANALYSIS OF THE HISTORY  
AND ANTIQUITIES OF IRELAND,  
*prior to the Fifth Century.* By  
William Webb. Dublin, 8vo.

It has been the practice of the early historians of most countries to exhibit such a splendid view of the origin and early period of their country, as no authentic documents, or any analogy, can justify; such has been the fate of the Irish history. These opinions and representations,

it is the business of Mr. Webb to attack. Without entering into the controversy, we shall extract the following summary view of the subject.

Whatever caution may be used not to provoke national jealousy by the exercise of a too general and undistinguished scepticism, it is impossible to agree with them concerning the gorgeous fabric which this nation has long endeavoured to erect. According to their writers, Ireland was anciently inhabited by a people, wise, polished, and great; who derived their origin from a remote country, the primary seat of civilization and science, and who after various migrations, subsequent to their departure from the southern parts of Asia, their original residence, at length arrived at this distant and sequestered island. These were, they assert, the inventors of letters, the instructors of Greece, and the first who enlarged the sphere of commerce by their knowledge and skill in maritime affairs. Of the splendour and refinement which obtained among them in ages long anterior to Roman or Grecian politeness, we have accounts equally flattering. And to crown the whole, we are introduced to a series of their monarchs, and made acquainted with the various achievements which signalized their respective reigns, through a period of not less than eleven hundred years before the Christian æra.

Such are a few of the most prominent features in a delineation of the ancient history of Ireland, the inhabitants of which are, notwithstanding, stigmatized by foreign writers of the most early times, as barbarous, uncivilized, and ignorant, and represented in every respect different from the people described by their own historians. This contrariety, the extravagance of their pretensions, and the irreconcilable inconsistencies observable in their historical system, have long prevented the acknowledgement of its authenticity. Nevertheless, though fraught with absurdity and contradiction, it has still so far occupied the attention of those, whom in other respects it does not interest, as to be deemed a subject of curiosity; nor have all the unfavourable appearances which thus combine to oppress it, been sufficient to procure for it that oblivion, which it seems on every account to deserve.

To censure those who have so frequently trodden before me the field of Irish antiquities, is a task not less invidious than it is disagreeable. But the manner in which their researches have been so generally conducted, justly merits reprehension.—Blinded in their judgment through the illusion of national vanity, those who support this ill-constructed system, have continued,

tinued, for a long series of time, to tread the same dull round, to attempt to force on others an implicit reliance on whatever fragments may be produced of the baseless compositions of their ancient bards, and to declaim on their visionary pretensions to a splendid antiquity. Every circumstance which might have a tendency to give a more rational turn to their enquiries, they have been accustomed to reject; while every fable, every system, however fanciful, every confused and ambiguous hint, and, in particular, every opinion which they may deem favourable, has been gleaned with unremitting assiduity.

The effects of such a mode of conducting historical disquisition must be sensibly perceived; and were we to examine how far they may have counteracted the advantages arising from their laborious researches, perhaps the disparity would appear but small. Their adoption of principles wholly inadmissible; their dependence on the most strained and fanciful etymology, and their substitution of declamation for argument, have had consequences, the inconveniences of which can be obviated only by the most essential services. When men see the stores of neglected and useless erudition, which from time to time have been accumulated, with the design of reconciling these contradictory exaggerations; when they reflect on the usual fate of those systems, equally absurd, which have so frequently engaged the attention of learning and genius, for the purpose, it should seem, of affording a display of those estimable qualifications; and, when they combine with these unfavourable appearances, the frequency of similar fictions in the annals of almost every civilized nation, and the unimportance of speculations conducted with such labour, and with so little success, it is natural that they should be induced to pay every little attention to a history which continues to baffle every attempt to ascertain its authenticity, and to separate from it the mass of fiction by which its importance is so exceedingly depreciated.

Still further, to oppress the credit of Irish antiquities, a succession of learned writers, of a neighbouring country, has long been endeavouring to overthrow the pretensions of this nation, with all the zeal of men actuated by national prejudice, and eager to build, on the ruins of a visionary system, another more flattering to their own vanity. To accomplish their purpose, however, it is to be regretted, that many of these writers have not stopped at the fair and open use of those means so abundantly supplied by fiction, and the remoteness of antiquity. Prevarication and sophistry, misquotation, and other measures equally disingenuous, the public has discovered that they adopted. But it is remarkable that this unjustifiable conduct has been the

principal obstruction to the success of their project. A discovery of such artifice, though it could not reconcile the candid to the pretensions of Irish antiquaries, induced a well-grounded suspicion, that the system of the Scottish writers was not more defensible.

To bear up against such a concurrence of unfavourable circumstances, requires all the support of truth, and all the assistance of sound reasoning, and logical precision.—The ancient history of Ireland must withstand the investigation of criticism; it must bear the additional weight of a profusion of gorgeous fiction, and extravagant inconsistency; it must support the keen and penetrating eye of national prejudice; it must struggle with the assaults of argument, and the attacks of ridicule. And yet, to secure it against the force of such powerful opponents, it has hitherto been fated to have for its defenders, those, who, instead of contending for its authenticity on rational and admissible grounds, confine themselves to an unseasonable display of useless erudition, and the exercise of self-refuted declamation; and who, instead of giving up those parts of it, which are obviously the work of fiction, and which can be separated from the main structure without the smallest inconvenience, contend for what is equally irreconcilable with every historical record, and every principle of common sense.

The only solution which has been hitherto attempted of the many doubts with which this subject is encumbered, while it opposes the grandeur of the Irish, does not satisfy the vanity of the Scots. It is, in fact, having recourse to the expedient of cutting a knot, which different attempts have shewn the difficulty of unloosing. By the partizans of either system this attempt is equally opposed; nor is it probable that the disquisitions of a Beaufort, a Ledwich, and a Campbell, however replete with ingenuity and learning, will speedily terminate this long contested controversy. To convince, it is necessary to undeceive. But this is a point not to be attained by irony or declamation. Even these writers have imbibed all the prejudices of party, and contribute, by ill-placed invective, and too frequently by personal allusion, to obscure, instead of elucidating the subject of discussion. Hence, instead of cool and candid disquisition, we every where meet with little else than the violence of personal warfare, and the keenness of particular insult. Whatever may remain of argument is exhausted in digressory skirmishes relative to trifles, which would require discussions as profound as subjects of the first importance; and which, notwithstanding, can be productive of but little advantage.

That the antiquities of this kingdom, when thus treated, should emerge from their

their original obscurity, would indeed be strange; and it would not be less surprising, were we to find them in any other condition than that of a chaos of rudeness, of contradictory asseverations, and undetermined controversies. That this is their present state, is too obvious to be controverted. And it is much to be apprehended, while the subject continues to be discussed by parties thus hostile, and thus mutually opposing what each other may have advanced, that it will become proportionably embarrassed. Instead of fixing on a few of the principal and leading circumstances, and making these the foundation of their enquiries, much time and pains are fruitlessly employed on inferior and more trifling particulars. And yet, as has been remarked, trifling as these may appear, they require an investigation not less minute than those to which they are subordinate; and after all, they must be determined by the fate of the principal circumstances. To these principal circumstances, no extraordinary attention appears to have been paid; and with little exception, such topics as the authenticity of the Irish annals, the evidences of an early acquaintance with letters, the state of civilization and refinement in the early periods of the national history, have been placed nearly on a level with others of far less importance. No comprehensive view has been taken of these leading particulars, from a collation of the various circumstances on which a just decision might be supported, because these circumstances have been considered too much in the light of batteries, from whence the strength of a party might be displayed, or the weakness of an adversary insulted.

To pass on the writings of such antiquaries, animadversions of this nature, is certainly a most invidious task; and they are extorted only by a conviction of their justice, and of the ill consequences which spring from the measures which these eminent writers continue to pursue. They are hazarded not without the most deliberate consideration, and a consciousness of the disagreeable situation in which the writer of these sheets is involved. But without noticing the subject as he has done, it was impossible for him to account for the present singular state of antiquarian researches in this nation; and without pointing out the errors into which he apprehends his predecessors may have been betrayed, he could not justify his departure from the common mode of conducting these enquiries, and the method which, in the course of the following tract, he has ventured to adopt. He has distributed the whole of his enquiry under a few principal topics, which seemed to him to require illustration; and while these are more particularly noticed, they provide for the investigation of some subordinate particulars, which, in

VOL. XI.

taking a view of the subject, deserved regard. In this investigation, care also has been taken that each part should depend on the support of the others as little as possible; and that each enquiry should be conducted with as much reliance on independent principles, and with as little regard to former deductions, as might with propriety be done. Hence will every conclusion, if found in the end to coincide with the rest, derive additional value, as it will not be liable to be affected by their weakness, or by any argument which may be employed against them.

Much depends on an investigation of the origin of the Irish. If we succeed in ascertaining this point, it will serve to reconcile many to a more attentive consideration of the remaining topics, which are at present so much affected by prejudice. We may then, with greater security, extend our enquiries to those particulars of importance, which distinguished them in their separate and sequestered situation.

Whether the ancient Irish were a civilized people, or immersed in barbarism, acquainted with literature, or ignorant, is a question which has been long debated, and which is, indeed, the only one in which posterity is particularly interested. The present controversy depends much on the issue of this enquiry, as it at once decides on the pretensions of the Irish to the long series of monarchs recited in their annals. If it be found that literature obtained among them, the strongest argument against the authenticity of these annals will be done away; and on the other hand, if they be evicted of any such pretensions, then will their history be degraded from the rank of national records, to that of uninteresting romance.

When the ground is thus far cleared, we may proceed to a review of the internal evidences which may be produced, relative to the authenticity of these ancient documents; and as these may be found more or less decisive, form our opinion. We may then also be qualified to appreciate the importance of a history which has been more investigated than perhaps any other of the same nature.

Such is the intent of this work. From a review of these particulars we may perhaps succeed in laying down a system more consistent with history, and with itself, than those which, being formed with party views, and interested motives, have hitherto failed in their design. To enter into the various and subtle ramifications of argument, which have been occasioned by the duration of this controversy, has not been attempted; neither has much time been spent in refuting the numerous cavils which have been accumulated by successive writers. Should we succeed in laying down a general and incontrovertible pos-

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tions, we will, (shall) in effect, deprive these of any force; and to lay down such general positions, founded on properly substantiated facts, and strict reasoning, is the whole of our design.

LETTERS ON THE IMPOLICY OF A  
STANDING ARMY IN TIME OF  
PEACE, &c. 8vo. 1793.

The maintainance of a standing army has long been considered, by some of our best political writers and parliamentary orators, as a dangerous and unconstitutional measure. The erection of barracks, in various parts of the kingdom, has greatly added to the alarms which thinking men, previously to this step, had long felt, seeing themselves surrounded by a military force. The employment and behaviour of that force on various occasions has by no means tended to quiet their fears. The most sincere lovers of peace, persons entirely and affectionately attached to the constitution, nay, the very friends of ministerial influence, have remarked such incidents with pain, and not unfrequently with terror. Desirous that benevolence should reign in the hearts of men, they have foreseen, on the one side, the danger of an utter extinction of freedom; and on the other, the possibility of resentment swelling to rage, resistance, and carnage.

The author of the pamphlet under consideration, deeply affected by the apprehended danger, is earnestly solicitous to awaken the kingdom to a due sense of the importance of the subject, and, if possible, to dissuade the ministry from their present mode of conduct.

He begins with arguments to shew, "that a standing army in time of peace is unconstitutional, repugnant to and incompatible with the interests of a free state; and that no legislator ever founded a free government but he studiously avoided this Charybdis, as a rock against which his commonwealth must necessarily be shipwrecked." He tells us, that "our Henry VII. raised no

small jealousy, among our prudent and cautious ancestors, by the augmentation of the yeomen of the guard from 50 to 100, which was the whole standing army of his time;" that "Queen Elizabeth's whole reign may be almost called a state of defensive and offensive war; in England as well as Ireland; in the Indies as well as in Europe: yet she ventured to go through this state, if it were a venture, without the help of a standing army; that in a variety of places and occasions, her forces fought and conquered the best disciplined troops in Europe; and that Hume, the apologist of the Stuarts, allows that, when the parliament of Charles II. voted the standing army and king's guards illegal, they did what was necessary to liberty. Hume, indeed, calls the army a mortal distemper in the British government, of which it must at last inevitably perish; and Fletcher of Scotland says, "I would fain know, if there be any other way of making a prince absolute than by allowing him a standing army; if by it all princes have not been made absolute; if without it any?"

The author severely animadverts on the conduct of William III. who after having obtained a standing force of 10,000 men, contrived to over-reach the parliament, and raise a body of 3000 marines, under a pretence that they were not a land-force, but a water force: on which event Trenchard has the following remark—"Thus, what our courts, for above a thousand years together, never had the effrontery to ask; what James's parliament, chosen almost by himself, could not hear debated with patience; we are likely to have the honour of establishing under a deliverance."

He next adverts to "the pernicious effects of continental wars, which afford a feasible excuse for maintaining a standing army," He adds that, "as early as the year 1711, not above two-thirds of the muster-rolls were effective men; that one third

third of the money paid goes into the pockets of the principal commanders; and that on one occasion, when a motion was made in the House of Lords concerning the absence of officers from Minorca, five out of nineteen only were left on duty on the island, at a time when the invasion of it was threatened by Spain so publicly that it was known to all Europe.—Even in the corrupt days of Walpole, when the army was only 17,000, the passing of the mutiny bill yearly produced a warm debate; whereas now that it is 40,000, it passes every year as a thing of course.” He gives us the following quotation from the speech of Mr. Pitt (Lord Chatham) in 1739: “We ought to shew a proper gratitude to every man who has ventured his life in the cause of his country: yet as the law now stands,

an old officer who has often ventured his life, and often spilt his blood, in the service of his country, may be dismissed and reduced, perhaps to a starving condition, at the arbitrary will and pleasure, it may be at the whim, of a minister; so that by the present establishment of the army, the reward of a soldier seems not to depend upon the services done to his country, but upon the services he does to those who happen to be ministers at the time.”

Of the increasing expence of war, he gives the following statement:

The next assertion I have made is, “that a standing army is a great and grievous expence to the nation.” To prove which, I shall only state Sir John Sinclair’s estimate of the general expences of the peace establishment, upon the average, since the revolution, which is as follows:

During the reign of King William,	-	-	-	£.1,997,455
Queen Anne,	-	-	-	1,965,607
George I.	-	-	-	2,583,000
George II.	-	-	-	2,766,000
George III. anno 1770, including the civil list,	-	-	-	4,322,972
Estimate of the peace establishment in future,	-	-	-	4,937,274

By which it appears, that our peace establishment has increased since the reign of King William, above three millions sterling, annually! At what amount its increase will stop, our wise and virtuous ministers

only know. The expences of the various wars since the revolution, including the amount of the supplies raised within the year, Sir John Sinclair gives as follows:

Expences of war during the reign of William III.	-	-	-	30,447,382
Queen Anne,	-	-	-	43,360,003
George I.	-	-	-	6,048,267
Expence of the war begun anno 1739,	-	-	-	46,418,689
Ditto of the war begun anno 1756,	-	-	-	111,271,996
Ditto of the American war	-	-	-	139,171,876
Ditto of the late armament	-	-	-	311,385

£.377,029,598

During the wars of Queen Anne, in which our armies were always victorious, it appears by the foregoing estimate, that the whole expences amounted only to the sum of 43,360,003l.: while the American war, which lasted only seven years, cost this nation the enormous sum of 139,171,876l. in the course of which we experienced nothing but defeats and disgrace in the land service; had two whole armies shamefully taken prisoners; and lost thirteen fertile provinces, containing nearly as great an extent of territory as all Europe put together.

He likewise quotes Blackstone, to shew that this judge was decisive-

ly of opinion that a standing army in England is constitutionally illegal.

“In a land of liberty,” (says he, *Comm. vol. i. p. 498.*) “it is extremely dangerous to make a distinct order of the profession of arms. In absolute monarchies, this is necessary for the safety of the prince, and arises from the main principle of their constitution, which is that of governing by fear: but in free states, the profession of a soldier, taken singly, and merely as a profession, is justly an object of jealousy.” Here is a proof from the highest authority, in further corroboration of those I have adduced before, as to the danger of it; and a compliment

compliment to our wise and cautious ancestors, for their so strenuous exertions on all occasions to oppose its progress.—“The laws, therefore, (continues he) and constitution of these kingdoms know no such state as that of a perpetual standing soldier, bred up to no profession but that of war.”

The author draws an animated picture of some of the evils which the building of barracks will produce, but for this we must refer to the pamphlet. The following prophetic passage, however, which the writer has thought proper to cite, we cannot omit :

“There is one thing (says Lord Gage, Deb. Com. 11. 388,) fatal above all others that must be the consequence of so great a body of troops being kept on foot in England, and will be the finishing stroke to all our liberties. As the towns in England will not be able much longer to contain quarters for them, most of those who keep public houses being nearly ruined by soldiers billeted on them ; so on the pretence of the necessity of it, barracks will be built for quartering them, which will be as many fortresses, with strong garrisons, erected in all parts of England ; which can tend to nothing but by degrees to subdue and enslave the kingdom.”

The letter-writer then gives a summary of the points which he has endeavoured to prove, in the following words :

Thus have I candidly and faithfully stated my several reasons and authorities, in proof of the assertions I first set out with, viz. “That a standing army is dangerous to the liberties of a free state ; that it is unconstitutional in this country ; that it is an enormous and grievous burden on the people ; that the measure of building barracks in many parts of the kingdom is unconstitutional and illegal, and the advisers of it deserving of exemplary punishment.”—In doing which, I most solemnly declare, I am actuated by no sinister or party motives ; nor have I the smallest inducement to take so much trouble, but a sincere love for my country, and an ardent desire to promote her interests. To the awful tribunal of the public I submit my facts, and the reasoning and deductions I have drawn from them.

The postscript contains much acute reasoning and remark : but we have not room for farther quotations.

AN APOLOGY FOR THE FREEDOM OF THE PRESS, AND FOR GENERAL LIBERTY. *To which are prefixed Remarks on Bishop Horsley's Sermon, preached on the 30th of January last.* By Robert Hall, A.M. 8vo. 1793.

At a period when the freedom of discussion, on matters of such high importance as the principles of government, is derided as foolish, and lamented as dangerous ; when the friends of reform are loaded with calumny, and even the terms liberty and philosophy are mentioned with contempt ; it is a meritorious exertion of fortitude to step forward as an apologist for the freedom of the press, and for general liberty. And when this is done with that honest, yet decent firmness, and with that strength of reasoning, and energy of language, which distinguish the performance now before us, the writer is entitled not only to respectful attention, but to the highest praise.

Mr. Hall is one of those true friends to their country, who wish to support the constitution by correcting its errors and abuses, and who urge reformation, as the only means of preventing public confusion and calamity. We shall give a summary view of his arguments, under the several heads into which the work is divided.

Section I. *On the right of public discussion.*—In political contests, which involve the great interests of a nation, it becomes every man's duty to take a decided part, and act with firmness. Freedom of discussion is the first privilege of an enlightened people. To employ authority in suppressing opinions, counteracts the ends of political society. Power, not wisdom, is placed in the hands of the magistrate ; his office is the protection of persons, not the establishment of opinions. Controversy, tending to the discovery of truth, must, on the whole, be useful. Improvement in arts and sciences, and reformation in religion,

ligion, have been the offspring of free discussion. Civil government being an institution purely human, and affecting the happiness of all, every man must have a right to discuss its forms with the same freedom as any other topic.

The right of dominion becomes not like that of property, inalienable by length of time and prescription: for power, being conferred, not for the benefit of the possessor, but of the community, may be reclaimed by the general voice. If free discussion be not admitted, the most despotic governments must for ever remain unaltered. The plea, that it is necessary to suppress opinions of pernicious tendency, has been a copious spring of religious wars and persecutions.

Free enquiry will never endanger the existence of a good government; scarcely will it be able to work the overthrow of a bad one.—So uncertain is the issue of all revolutions, so turbulent and bloody the scenes that too often usher them in, the prejudice on the side of an ancient establishment so great, and the interests involved in its support so powerful, that while it provides any tolerable measure for the happiness of the people, it may defy all the efforts of its enemies.

The real danger to every free government is less from its enemies than from itself. Should it resist the most temperate reforms, and maintain its abuses with obstinacy, imputing complaint to faction, calumniating its friends, and smiling only on its flatterers, should it encourage reformers, and hold out rewards to treachery, turning every man into a spy, and every neighbourhood into the seat of an inquisition, let it not hope it can long conceal its tyranny under the mask of freedom. These are the avenues through which despotism must enter; these are the arts at which integrity sickens, and freedom turns pale.

*Sect. II. On associations.*—The associations lately formed for the suppression of freedom of speech and writing are in their nature singular and unprecedented. They do not attempt to reason; they breathe only the language of menace. They are unsupported by any pretence of expediency or necessity; the British constitution having within itself

sufficient means of defence. To define the boundary which separates the liberty of the press from its licentiousness, is a task to which these societies are unequal. If their principle were right, their proceedings are impolitic; for false opinions can only be dissipated by the force of argument; when opinions are true, violent opposition only draws toward them more attention. "There is a buoyancy in the public mind, which, the moment an unnatural pressure is removed, seldom fails to raise up with an irresistible force."

All associations of this kind concur in establishing a political test on the first appearance of which the friends of liberty should make a stand. The opinions proposed may be innocent; but the precedent is fatal; and the moment subscription becomes the price of security, the Rubicon is passed. Emboldened by the success of this expedient, its authors will venture on more vigorous measures: test will steal upon test; the bounds of tolerated opinion will be continually narrowed, till we awake under the fangs of a relentless despotism.

*Section III. On a reform of parliament.*—In the English constitution the people can have no share in forming the laws, that is, no liberty, but what they exert through the house of commons. The independence of this house, is, therefore, the column on which the whole fabric of our liberty rests.

Representation may be considered as complete when it collects to a sufficient extent, and transmits with perfect fidelity, the real sentiments of the people; but this it may fail of accomplishing through various causes. If its electors are but a handful of people, and of a peculiar order and description; if its duration is sufficient to enable it to imbibe the spirit of a corporation; if its integrity be corrupted by treasury influence, or warped by the prospect of places and pensions; it may, by these means, not only fail of the end of its appointment, but fall into such an entire dependence on the executive branch, as to become a most dangerous instrument of arbitrary power. The usurpation of the emperors at Rome would not have been safe, unless it had concealed itself behind the formalities of a senate.

The confused and inadequate  
state

state of our representation is well known. The majority of the house of commons is chosen by less than 8000 out of eight millions. The qualifications that confer the right of election are capricious and irregular, and create tedious scrutiny. In order to give the people a true representation, every householder, or perhaps every adult male, should be permitted to vote. Thus men's different passions and prejudices would check each other; the predominancy of local interest would be kept down; and the result would be a general impression, which would convey with precision the unbiassed sense of the people. Parliaments ought to be elected annually. Their present long duration sets the members at a distance from the people, begets a notion of independence, and is the chief cause of corruption. The necessity of a reform is in nothing more obvious, than in the ascendancy of the aristocracy, that colossus which bestrides both houses, legislating in one, and exerting a domineering influence in the other. Systematic opposition is both the offspring and cherisher of faction; party is founded on principle; faction on men. No good reason can be given for postponing the reform of parliament.

If the people be tranquil and composed, and have not caught the passion of reform; it is impolitic, say the ministry, to disturb their minds, by agitating a question that lies at rest: if they are awakened, and touched with a conviction of the abuse, we must wait, say they, till the ferment subsides, and not lessen our dignity by seeming to yield to popular clamour: if we are at peace, and commerce flourishes, it is concluded we cannot need any improvement, in circumstances so prosperous and happy; if, on the other hand, we are at war, and our affairs unfortunate, an amendment in the representation is dreaded, as it would seem an acknowledgment, that our calamities flowed from the ill conduct of parliament. Now as the nation must always be in one or other of these situations, the conclusion is, the period of reform can never arrive at all.

In a preface of considerable length, Mr. Hall criticises bishop Horsley's sermon on the 30th of January; detecting with great ingenuity the fallacy of his reasonings, and censuring, with a degree of freedom for which the occasion may be thought a sufficient apology, the acrimony with which his lordship inveighs against those who presume to forsake the standard of orthodoxy either in politics or religion.—This publication will, we apprehend, be thought by the friends of freedom to merit a place in the first class of productions to which the late political contests have given birth.

## POLITICAL REGISTER.

*Continuation of the Proceedings of the National Convention of France.*

THE business of the imprisoned deputies required attention. On the 8th of July, St. Just, after the following speech, moved that there was room for accusation against Brissot, Vergniaud, and about 20 more; and that Bugot, Barbaroux, and those who had fled from the decree of arrest, should be declared traitors to their country. He said,

“The anxiety of the republic relative to the events of the 31st of May and 2d of June, the fictitious stories circulated in the departments, stories which became a pre-

text for civil war—in short, every thing imposes it a duty on the Convention to pronounce ultimately on this great business. I trace the facts to their source. The deputies in custody are not all guilty. Most of them were only deluded; but you were under the necessity of sacrificing the liberty of a few to the welfare of all.

“The Convention, ever since its origin, has been divided into two parties. Whether it was intended to rebuild the throne of the ancient dynasty, or to facilitate some foreign usurpation

usurpation—certain it is, that a project has been pursued, that a monster has been sitting among us. Formerly a defender of kings, he now feigned to defend the republic. Too suspicious to have accomplices, he was always dexterous enough to have blinded partizans and adherents. This man is Brissot. Others have been sitting next him, who, by the conformity of their whims and ambition, marched more in one body than in real union.

“Previous to the 10th of August, the prisoners had avowed their attachment to the monarchy. Partizans of the forfeiture of royalty, they combated republicanism. They prepared the throne—some for the son of Louis Capet, under the regency of his mother, others for the Duke of York, who now so politely makes war upon us, and indemnifies the French agriculturists, by letting his soldiers ravage their fields. They all felt an equal detestation of the republic: they all wanted to deprive France of that popular government.

“Petion signed, on the 10th of August, the order to fire upon the people. Vergniaud, assisted by his accomplices, caused the king to be suspended, that he might compound with public indignation. They all temporized, and seemed to promise to themselves that a National Convention would be powerful enough to crush the republican party.—Hence, during the first days of its sittings, Manuel proposed to the Assembly to fix the residence of the president in the palace of the Thuilleries, to give him life guards, and to decree that the people should bare their heads in his presence. It was surely designed to preserve, during the interregnum, the image of the power of one individual. The faction did not openly condemn the immortal day of the 10th of August, but they deplored the private accidents which attended it: they flattered the people, in order to disunite them. Buzot and

Barbaroux adroitly provoked the quelling of popular commotions: they attempted to oppress the sovereign by the name of sovereignty. Roland served them by persecuting the republicans, and displeasing the aristocrats. We saw them continually with Roland, tracing the bloody picture of the fatal days of September; and we could also accuse Manuel and Petion, then both in magisterial office, who, being urged to stop those massacres, refused and manifested apprehensions lest they should expose their popularity. We could accuse Brissot of having asked, in his gloomy curiosity, if the blood of Morande, his enemy, had not been shed.

“But let us digress, from these private facts, to other deeds which involve more the general interest. When, at the period of the evacuation of champagne, the Prussian Kalkrenth made proposals of peace to Kellermann, this general committed them to the diplomatic committee and the council: but the prisoners were then at the helm of affairs; the letters of Kellermann are buried in secrecy. The general complained in vain; and yet, some time after, those very men, to save the king, appeared to be terrified at the menaces of Europe. Quite in despair at their defeat, their plan was changed. Brissot, who predominated in the council, exerted his influence over the choice of our diplomatic envoys; his friends and accomplices filled those places, and directed them under him. Meanwhile, Barbaroux called a battalion of Marseillois against the convention, and rang the alarm of civil war.

“But I have thus far forbore to speak of that Dumourier, who was fully enough acquainted with the causes of the subversion of the throne to conceive hopes of raising it again by force of arms. This traitor kept on his mask as long as Louis lived. It seems the king had no particular friend, and that his

his life was only preserved to restore the throne. Dumourier, indeed, declared himself in favour of young Orleans, and against the son of Louis. It became necessary here to second this plan. Buzot proposed the banishment of the Bourbons. He knew that it would only be surrounding, with the favour of the soldiers, a youth who appeared to be delivered up to the fury of his executioners.

"The king was no more—The declamations against anarchy recommenced with revived rage; pillage was preached at Paris, and the recruiting obstructed by riots; Buzot's valet was taken into custody while spreading those troubles. At the same time our soldiers were dispirited, our armies disorganized, and the enemy compounded with. Dumourier endeavoured to possess himself of the strong holds, threatened the National Representation, and proposed to march to Paris to second the efforts of his accomplices. A bill was posted up in all the streets of this capital, in which the people were invited to drive away the banditti of clubs of the sections, and of the Convention; this bill was signed "Anington." Search was made after the author: it was Valady, one of our colleagues. Meanwhile it was rumoured, that the minister, Beurnonville, and the right side of the Convention, were to be assassinated: the conquerors of the Bastille were suspected of this design; it was stated they had sworn this massacre in the square of La Revolution. They went after those brave defenders of the country, who were found celebrating a civic feast, at the foot of the tree of fraternity, with all the constituted authorities of Paris. A thousand sinister rumours incessantly repeated, all proceeding from the directory of Valaze, where forty deputies held their liberticide council. Thus they troubled Bourdeaux, Marseilles, Lyons, the North, and Corsica, where Paoli was likewise

craving down anarchy, to wrest that island from the republic.

"Amidst all these shocks the committee of twelve was formed to find out the conspirators; but, being composed chiefly of their partizans or accomplices, it only became their support: it stripped Hubert, the substitute of the commonalty, of his functions, as the despot had done; it betrayed its plan of subjugating the citizens by terror. All this time the republic continued to be troubled, and the prisoners excited the rebellion of the administrations of the departments: the people, aggravated and provoked, came to demand the liberty of their magistrate (Hubert): they were repulsed, the armed force surrounded the sanctuary of liberty, to keep off their just complaints. Those fatal days put all the friends of their country in mind of those perplexed movements of the first days of August, where the citizens implored the vengeance of the nation upon a menacing court. Indeed, a just sentiment of anticipation hurried on the people of Paris, since, in one night preceding the commencement of the 31st of May, the alarm gun was to be spiked, the cannons of the commons and of the temple to be seized, the son of Louis Capet to be proclaimed king, and his mother regent."

Both the motions were decreed; in consequence of which, twenty-one of them were, by the revolutionary tribunal, convicted and executed.

Pressed on all sides by their numerous enemies, and harassed by intestine commotions, the National Assembly resolved on spirited measures. On the 18th of August they passed a decree, ordering all Frenchmen, of a certain age, to appear at places appointed on the 10th of September, in order to take arms in defence of their country. To support these levies, and to regulate their movements, a loan of 1000 millions was determined on to be raised

raised by compulsion on the rich alone, and various regulations were settled for the above purposes by the two following decrees of the 23d and 28th August.

The National Convention having heard the report of its committee of public safety, decrees—

Art. I. From this moment till all the enemies shall have been driven from the territory of the republic, all Frenchmen shall be in permanent readiness for the service of the armies.

The young men shall march to the combat: the married men shall forge arms, and transport provisions: the women shall make tents and cloaths, and assist in the hospitals: the children shall make lint of old linen: the old men shall cause themselves to be carried to the public squares, to excite the courage of the warriors, to preach hatred against kings, and the unity of the republic.

Art. II. The national edifices shall be converted into storehouses: the ground of the cellars shall be washed with ley, to extract the saltpetre.

Art. III. The musquets and arms of calibre shall be immediately delivered to those who are to march against the enemy: the internal service of the republic shall be performed with fowling-pieces.

Art. IV. All saddle-horses shall be given up, to complete the cavalry: the draught-horses and others, except those employed for purposes of agriculture, shall convey the artillery and provisions.

Art. V. The committee of public safety is charged to take all necessary measures to establish, without delay, an extraordinary manufacture of arms of all kinds, suitable to the efforts of the French nation. It is authorized in consequence, to form all the establishments, manufactories, and working-places, which shall be deemed necessary for the execution of those works; and to summon throughout the republic all the

artists and workmen who can contribute to their success. The sum of thirty millions shall be at the disposal of the minister at war, to be taken out of the four hundred and twenty-eight millions of livres in assignats, which are in reserve in the chest with three keys. The central establishment of this extraordinary manufacture shall be at Paris.

Art. VI. The representatives of the people sent into the departments to execute the present law, shall have the same authority, and shall concert measures with the committee of public safety; they are invested with the unlimited powers attributed to the representatives of the people with the armies.

Art. VII. No Frenchman summoned to serve, shall be suffered to send a substitute. The public functionaries shall remain on their post.

Art. VIII. The rising or movement shall be general: the unmarried or widowed citizens, from the age of 18 to 25, shall march first; they shall form, without delay, in the chief place of their district; they shall daily be exercised till the day of their departure.

Art. IX. The representatives of the people shall regulate the calls and the marches, so that the armed citizens may not reach the place of rendezvous before the supplies and ammunition, and all the mechanical part of the army shall have been brought together in a competent proportion.

Art. X. The general points of rendezvous shall be determined by the circumstances, and pointed out by the representatives of the people sent out to enforce the execution of the present law, by advice of the generals, in concert with the committee of public safety, and the executive council.

Art. XI. The battalion which shall be organized in every district, shall be ranged under a banner with this inscription: "The French nation risen against tyrants."

Art. XII. The battalions shall be organized according to the established laws, and their pay shall be the same as that of the battalions now on the frontiers.

Art. XIII. In order to collect a sufficient quantity of provisions, the farmers, and stewards of the national lands, shall pour into the principal rendezvous of every district a sufficient quantity of corn, the produce of the said lands.

Art. XIV. The proprietors, farmers, and holders of corn, shall be obliged to pay their arrears of taxes in the produce of the fields, and also two thirds of the taxes for 1793.

Art. XV. The National Convention appoints citizens Chabot, Tallien, Carpentier, Renaud, Dartygoytte, Laplanche of Vivre, Mallarme, Legendre, Lanot, Roux-Fuzillac, Paganel, Boiffet, Tallifer, Baile, Pinet, Fayan, Lacroix, and Ingrand, as adjuncts to the representatives of the people who are actually in the armies, and in the departments, in order to execute in concert with them the present decree.

Art. XVI. The commissioners of the primary assemblies are invited to repair, without delay, into the departments, to fulfil the civic mission entrusted to them by the decree of the 14th of August, and to receive the commissions which shall be assigned to them by the representatives of the people.

Art. XVII. The minister at war is charged to take all the measures necessary for the execution of the present decree, the sum of fifty millions shall be put at his disposal, to be taken out of the four hundred and fifty eight millions of assignats in the chest with three keys.

Art. XVIII. The present decree shall be sent into the departments by extraordinary couriers.

Ramel, as organ of the commission of finances, moved the following plan of a decree for the compulsory loan of a thousand millions.

Art. I. In fifteen days next ensuing the publication of the present decree, the citizens bound to contribute to the compulsory loan, according to the following articles, shall transmit to the registry of the municipality, of the place of their abode, an exact declaration of their gross and neat revenues for the year 1793.

Art. II. The declaration of their revenues arising from their real property shall be conformable to the valuation made in the assessments on the roll: a fifth shall be deducted for the land tax.

Art. III. The declaration of their perpetual state annuities shall be in conformity to their actual amount, without any deduction of contributions.

Art. IV. Annuities arising from capitals placed out at interest or in trade, shall be reckoned without the deductions of contributions.

Art. V. Annuities for life, and determinable pensions, shall be estimated only at half their produce, without deduction of the contributions.

The decree was adopted.

With these two decrees we shall close our account of the National Assembly of France for this year; and defer the detail of the proceedings of the armies until authentic accounts can be collected respecting them.

## P O E T R Y.

### THE POOR POET'S REAL FRIEND.

A TALE.

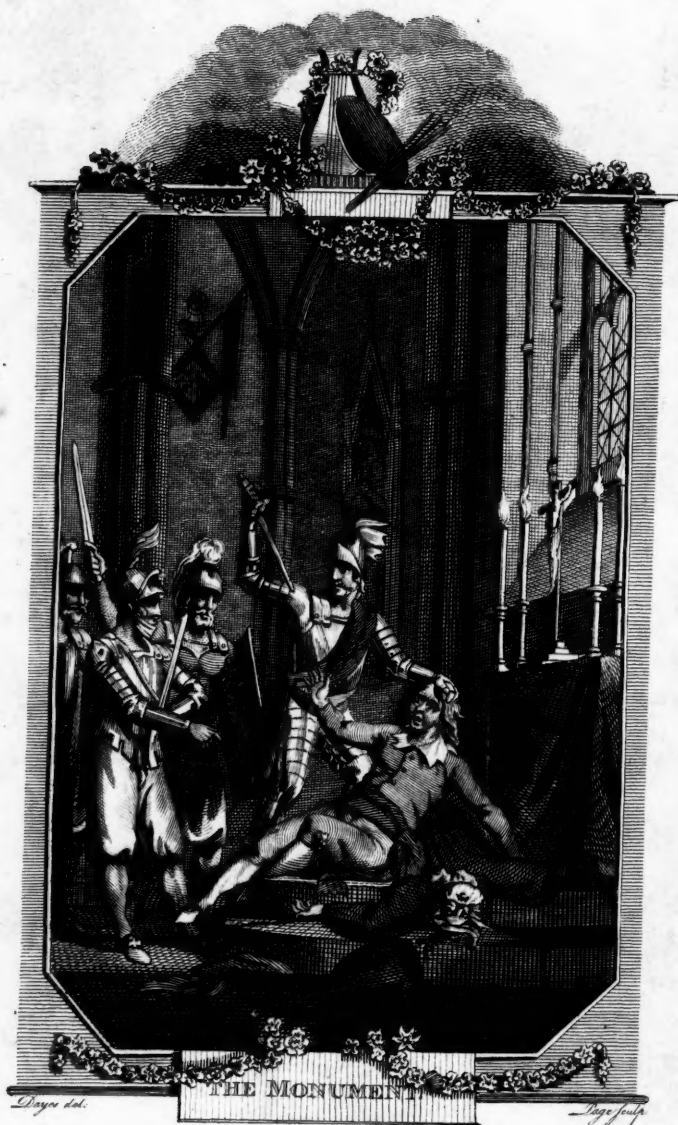
**I**N days of yore, ere gods were pent at home,  
Death, it is said, wou'd, as he's pictur'd roam;

Grimly, with pointed dart, his prey wou'd crave,

Some precious morsel for the hungry grave:  
But thinking now his form might raise our fears,

The varied shape of each disease he wears.  
Poets,

from A 475 - Vol II<sup>15</sup>



GENERAL MAGAZINE & IMPARTIAL REVIEW.

*Published as the Act directed by Bellamy & Roberts, May 1830.*

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Poets, 'tis thought, are least of death afraid,  
So oft they quote and call him to their aid;

To Death they owe their great posthumous fame,  
For Bards must die ere they acquire a name.

This grisly king, in spite of God's decree,  
Resolv'd in terrors he'd a modern fee;  
No sooner thought, he gave the awful nod,  
Lean Carc attir'd him, and he upwards trod;

Tagrhyme, in "garret vile" revolving fate,

And silence told him, that the hour was late:

The farthing candle, for which Clio toil'd,  
The last drop in its socket, bubbling boil'd;  
On dirty shelf was plac'd his water'd ink;  
Too dark for writing,--'tis his task to think;  
A hard'ned crust, now broke a tedious fast,  
And water moist'ned, this, his spare re-  
past;

His tatter'd coat, by constant use grown old,

Thro' its large apertures, admits the cold;

The windows broken, all his griefs to swell,

No longer cou'd the northern blasts repel.  
When Death, surmounting five long flights or more,

Without preamble, open'd Tagrhyme's door;

The poet's uncomb'd hair, stands up on end,

Death to his eyes appears, not like a friend:  
And yet, so much like skeletons they were,  
They seem'd two brothers, and a goodly pair;

Tagrhyme with trembling fear was much oppress'd,

But Death, fans compliment, the bard address'd;

The muse you've courted since you drew your breath,

Now court a truer friend,---my name is Death;

We must be intimate, your thoughts arrange,

A poet for the worse can never change.  
The shrinking bard replied, Not quite so bad,

Great king, worse situations may be had;  
The honour you have paid my poor abode,  
I own, but spare me, for my country's good;

Attendance at your court pray now excuse,  
And save the sorrows of an humble muse.  
I thought, (says Death) 'mongst poets I should find,

At least one man, unto my power resign'd;  
I am, (cries Tag) yet give a patient ear,  
And you my reasons for delay shall hear;  
'Tho' many work, in praise of you I've wrote,

Not one has brought me in a single groat:

In vain, on other themes, I wield my pen,  
Still I am lath'd by critics, viprous men;  
My numbers flow too light, those censors say,

My prose too turgid, and blank verse too gay;

Now ere I die, I'd pay them back again,  
And prove them prejudic'd, illiterate, vain:

And then my body is so lath-like too,  
The worms wou'd be defrauded of their due;

You know good Death, 'twou'd be a heinous sin,

To make your subjects, (worms and reptiles) thin;

Perhaps I may gain renown, may richer grow,

And then with pleasure, to the grave I'll go.

Hold, interrupted Death,---you've nought to hope,

On earth, more than the present of a rope;  
My prey I'll seize, I'll take the present time,

Then yield in peace, thou ragged son of rhyme;

For man's existence ne'er wou'd have an end,

Was Death to wait, 'till poets find a friend.

#### TRANSLATION OF TWO ODES OF HORACE.

BY DR. FRANCIS ATTERBURY.

HORACE.

WHILST I was fond, and you were kind,

Nor any dearer youth reclin'd  
On your soft bosom, fought to rest,  
Phraates was not half so blest.

LYDIA.

Whilst you adored no other face,  
Nor lov'd me in the second place,  
My happy celebrated name  
Outshone ev'n Asia's envy'd flame.

HORACE.

Me Chloe now possesses whole,  
Her voice and lyre command my soul;  
Nor wou'd I death itself decline,  
Cou'd her life ransom'd be with mine.

LYDIA.

For me young lovely Calais burns,  
And warmth for warmth my heart returns:  
Twice cou'd I life with ease resign,  
Cou'd his be ransom'd once with mine.

HORACE.

What if sweet love, whose hands we broke,  
Again thou'd tame us to the yoke;  
Shou'd banish'd Chloe cease to reign,  
And Lydia her lost pow'r regain.

LYDIA.

Tho' Hesperus be less fair than he,  
Thou wilder than the raging sea,  
Lighter than down, yet gladly I  
With thee wou'd live, with thee wou'd die.

HE, on whose birth, the Lyric Queen  
Of numbers smil'd, shall never grace  
The Isthmian gauntlet, nor be seen  
First in the fam'd Olympic race:  
He shall not, after toils of war,  
And taming haughty monarchs pride,  
With laurel'd brows conspicuous far,  
To Jove's Tarpeian temple ride.  
But him the streams, that warbling flow  
Rich Tyber's flow'ry meads along,  
And shady groves (his haunts) shall know  
The master of th' Æolian song.

The sons of Rome, majestic Rome!  
Have fix'd me in the Poets choir:  
And envy now, or dead or dumb,  
Forbear to blame what they admire.  
Goddeſs of the sweet-sounding lute,  
Which thy harmonious touch obeys,  
Who canst the finny race, tho' mute,  
To cygnets dying accents raise;  
Thy gift it is, that all with ease  
My new unrival'd honours own;  
That I still live, and living please,  
O Goddeſs, is thy gift alone.

## M A R R I E D.

Samuel Sneyd, Esq. of Arlington-street,  
to Miss Manners, daughter of Lieutenant-  
General Manners.

Glynn Wynne, Esq. to Miss Elizabeth  
Hamilton, daughter of the Hon. and Rev.  
George Hamilton.

The Right Hon. the Earl of Oxford to  
Miss Scott, daughter of the Rev. Dr. Scott,  
of Iichen.

Charles Mordaunt, Esq. eldest son of Sir  
John Mordaunt, to Miss Louisa Carter.

Robert Fielder, Esq. to Miss Mosely,  
eldest daughter of Sir John Mosely.

John Brideman Simpson, Esq. of Bab-  
worth, to Miss Eftwicke, daughter of Sam-  
uel Eftwicke, Esq. M. P.

T. Carter, Esq. of Southampton-build-  
ings, to Miss Mary Wells, of Cookham,  
Berks.

John Smith, Esq. to Miss S. Boone.

Thomas Palmer, Esq. eldest son of Sir  
John Palmer, to Miss Sophia Itham; third  
daughter of Sir Justinian Itham.

George Marston, Esq. of Manchester, to  
Miss Oldham, of Ashton.

Robert Bush, jun. Esq. of Bristol, to  
Miss Stratton.

S. Toller, Esq. to Miss Cory, of Cam-  
bridge.

Capt. Charles Green, of the marines, to  
Mrs. Cay.

W. C. Sheppard, Esq. of Feversham, to  
Miss Bonham.

T. R. Wrench, Esq. to Miss Clarke, of  
Brentford.

The Duke of Manchester, to Lady Susan  
Gordon.

Peter Vere, Esq. of Knightsbridge, to  
Miss Eggington, of Nottingham.

The Rev. Temple Chevalier, to Miss  
Edgcomb.

Capt. Rickets, of the navy, to Lady  
Elizabeth Lambert.

Capt. Douglass, to Mrs. Riddal, of Bry-  
anston-street.

The Hon. Major Cochran, brother to the  
Earl of Dundonald, to Lady Georgiana  
Johnstone, daughter of the Earl of Hope-  
town.

Sir John Orde, to Miss Frere, of Strat-  
ford-place.

Robert Hamilton, Esq. of Wanshead, to  
Miss Coggon.

Henry Wolfeley, Esq. son of Sir W.  
Wolfeley, to Miss Halliday.

The Right Hon. Lord Mountjoy, to  
Miss Wallace.

David Pennant, Esq. of Downing, in  
Flintshire, to Miss Louisa Peyton.

## D I E D.

At Writtle, in Essex, Mr. Wright, far-  
mer, aged 99.

Robert Dowell, Esq. principal register  
of the court of arches.

Aged 76, Mr. William Pedhead, of Pen-  
rith.

Aged 99, Mr. Perkes, of Chester.

At Mansfield, James Walker, Esq. late  
master of the ceremonies at Margate.

At the poor-house at Tenterden, in Kent,  
aged 104 years, Henry Smallwood; he  
could read without spectacles to the day of  
his death.

At Lynn Regis, Norfolk, Robert Ha-  
milton, M. D. fellow of the college of phy-  
sicians, Edinburgh.

James Rodney, Esq. brother of the late  
Lord Rodney.

At Whitehall, James Wolfe, Esq. of the  
board of works.

Mrs. Roberts, of Abergavenny.

At the Hague, the Countess Dowager  
Bentinck.

Mrs. C. Smith, daughter of Mrs. Beaver,  
of Dover-street.

The Right Hon. Lady Elizabeth Hay,  
daughter of the Earl of Errol.

Baron Hamilton, of the Court of Ex-  
chequer in Ireland.

Mrs. Webb, of Covent-garden theatre.

Lieutenant-general Jones, colonel of the  
2d regiment of foot.

William Blackwood, Esq. late captain in  
the 108th regiment of foot.

Peter Crauford, Esq. formerly proprietor  
of the opera-house.

Aged 67, Lady Harriot Conyers.

The Right Hon. Peter Lord King.

James Scott, Esq. of Hammermith.

Munbee Goldbourne, Esq. of Portland-  
place.

John Falchen West, Esq. of Harley-street.

John

John Buller, Esq. one of the commis-  
sioners of the excise.

T. F. Buxton, Esq. of Earls Calne, Essex.  
George Savage, Esq. lieutenant-colonel  
of the Gloucestershire militia.

The Hon. Samuel William Haughton,  
speaker of the House of Assembly of Ja-  
maica.

At Patterdale-hall, in the county of  
Westmoreland, aged 92, John Mounsey,  
Esq. commonly called king of Patterdale.

William Chapman, Esq. of Newcastle.

The Rev. Briggs Carey, rector of Mas-  
singham, Norfolk.

Aged 66, the reigning Duke of Wirtem-  
berg.

The Rev. John Rolt, rector of Brom-  
ham, Wilts.

The Rev. Thomas Smith, rector of  
Coton, Northamptonshire.

The Hon. Thomas Fitzmaurice, brother  
to the Marquis of Lansdowne.

Alex. Hegginton, Esq. of Harley-street.

Gilbert Slater, Esq. one of the directors  
of the London Assurance Company.

William Watton, Esq. senior surgeon of  
the Westminster Hospital.

Aged 77, Peter Roberts, Esq. remem-  
brancer of the city of London.

The Rev. — Hubberly, of Hailgham.

At Doncaster, aged 78, Mrs. Bridget  
Bolville.

George Samuel Viscount Mountgarret.  
Sedley Burdet, Esq.

Baron de Tott, author of Memoirs on  
the Turks and Tartars.

The Rev. Richard Radcliffe, rector of  
Holwell, in Dorsetshire.

The Rev. Charles Coldwell, prebendary  
of Rochester and Chichester.

The Rev. Thomas Ascough, of Man-  
chester.

The Rev. James Cory, late fellow of  
Caius College, Cambridge.

The Rev. James Dimisdale, vicar of Crat-  
field, in Suffolk.

Edward King, Esq. a member of the  
parliament of Ireland.

At Chichester, aged 64, Mrs. Anne  
Clarke.

Meredith Price the younger, Esq. of  
Lincoln's-Inn-Fields.

Mrs. Huddlesford, relict of the late Dr.  
Huddlesford.

Mrs. Mary Hoghton, sister of Sir Harry  
Hoghton.

At Leatherhead, George Adams, Esq.

Mrs. Risfowe, of Woodbridge.

John Hodgson, Esq. of Epfom, Surrey.

Mrs. Elizabeth Pater, of Great Smith-  
street, Westminster.

Capt. Andrew Davidson, many years in  
the service of the East-India Company.

In Newgate, Lord George Gordon.

## PRICES OF STOCKS.

	Nov. 22.	Nov. 30.	Dec. 7.	Dec. 16.
Bank Stock - - - -	165½	169½	—	167½
3 per Cent. Consolidated - - -	74½	75½	74½	74½
4 per Cent. Consolidated - - -	88½	90	89½	89½
5 per Cent. Navy - - -	107½	109	108½	—
Long Annuities - - -	21 3-16	21½	21 5-16	21 7-16
Short Annuities - - -	9½	9 11-16	9½	9 11-16
India Stock - - - -	208	—	—	—
India Bonds - - - -	24 pr.	—	27 pr.	24 pr.
South Sea Stock - - -	—	—	—	—
New Navy - - - -	9½ dif.	8½ dif.	7½ dif.	7½ dif.
Exchequer Bills - - -	12 pr.	12 pr.	13 pr.	10 pr.
Lottery Tickets - - -	15 18 6	15 16 0	15 17 0	15 16 6

## PRICES OF CORN AT THE CORN-MARKET.

	Dec. 2.	Dec. 9.	Dec. 16.	Dec. 23.
Wheat - - - -	36s. to 47s.	40s. to 44s.	38s. to 48s.	38s. to 50s.
Barley - - - -	30s. — 36s.	30s. — 35s.	26s. — 35s.	26s. — 36s.
Rye - - - -	30s. — 32s.	30s. — 32s.	30s. — 33s.	30s. — 32s.
Oats - - - -	22s. — 29s.	22s. — 9s.	23s. — 30s.	22s. — 30s.
Pale Malt - - -	41s. — 45s.	42s. — 45s.	41s. — 45s.	42s. — 45s.
Amber ditto - -	42s. — 46s.	43s. — 46s.	43s. — 46s.	43s. — 46s.
Peas - - - -	48s. — 53s.	46s. — 52s.	46s. — 52s.	46s. — 51s.
Beans - - - -	36s. — 42s.	37s. — 40s.	37s. — 40s.	35s. — 38s.
Tares - - - -	32s. — 34s.	30s. — 34s.	30s. — 34s.	30s. — 35s.
Fine Flour - - -	37s. — 38s.	37s. — 38s.	38s. — 00s.	38s. — 00s.
Second ditto - -	34s. — 35s.	34s. — 35s.	35s. — 00s.	35s. — 00s.
Third ditto - - -	23s. — 26s.	25s. — 30s.	25s. — 29s.	24s. — 29s.